

ON THE
CONDUCT OF MAN TO INFERIOR
ANIMALS,
&c.

——— Feed then, and yield
Thanks for thy food. Carnivorous thro' sin,
Feed on the slain, but spare the living brute. Cowper.

Hommes! soyez humains! C'est votre premier devoir. Quelle sagesse y a-t-il pour vous hors de l'humanité? Rousseau.



W. M. Craig, del.

T. Bewick, sculp.

"It was late a playful fawn, which skipping and bounding, awoke in the mind of FEELING observer, a thousand tender emotions. The butcher's knife hath laid low the delight of its fond dam, and the innocent is stretched in gore on the ground." Page

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The difficulties of removing deep-rooted prejudices, and the inefficacy of reason and argument, when opposed to habitual opinions established on general approbation, are fully apprehended: hence the cause of humanity, however forcibly and zealously pleaded, will not be materially promoted. Unflattered by expectations of exciting any permanent impression on the public mind, the following compilation is

DEDICATED

to the

FEELING AND SYMPATHIZING FEW,

whose opinions have not been formed on implicit belief and common acceptance; whose habits are not fixed by the influence of false and pernicious maxims or corrupt examples; who are neither deaf to the cries of misery, pitiless to suffering innocence, nor unmoved at recitals of scenes of violence, tyranny, and murder.

The opinions of many esteemed and respectable writers are associated, in preference to a new or original composition; in hopes more effectually to impress on the reader's mind, motives of compassion, mercy, and justice, towards persecuted and undignified animals.



ON MAN'S CONDUCT TO INFERIOR ANIMALS, &c.

Of the voluntary exertions of Reason in animals, and of the obvious similarity of their faculties to those of the human species.

The actions of men or animals, that are attended with consciousness, and seem neither to have been directed by their appetites, taught by their experience, nor deduced from observation or tradition, have been referred to the power of instinct. And this power has been explained to be a *divine something*, a kind of inspiration; whilst the poor animal, that possesses it, has been thought little better than a machine!

The *irksomeness* that attends a continued attitude of the body, or the *pains*, that we receive from heat, cold, hunger, or other injurious circumstances, excite us to a *general locomotion*: and our senses are so formed and constituted by the hand of nature, that certain objects present us with pleasure, others with pain, and we are induced to approach and embrace these, to avoid and abhor those, as such sensations direct us. These sensations and desires constitute a part of our system, as our muscles and bones constitute another part: and hence they may alike be termed *natural* or *connate*; but neither of them can properly be termed *instinctive*: as the word *instinct* in its usual acceptation refers only to the *actions* of animals, as above explained.

The reader is intreated carefully to attend to this definition of *instinctive actions*, lest by using the word *instinct* without adjoining any accurate idea to it, he may not only include the natural desires of love and hunger, and the natural sensations of pain and pleas-

ure, but the figure and contexture of the body, and the faculty of reason itself under this general term.

We experience some sensations, and perform some actions before our nativity; the sensations of cold or warmth, agitation and rest, fulness and inanition, are instances of the former; and the repeated struggles of the limbs of the foetus, which begin about the middle of gestation, and those motions by which it frequently wraps the umbilical chord around its neck or body, and even sometimes ties it on a knot; are instances of the latter. [Smellie's Midwifery, vol. 1, p. 182.]

By a due attention to these circumstances many of the actions of young animals, which at first sight seemed only referable to an inexplicable instinct, will appear to have been acquired like all other animals' actions, that are attended with consciousness, *by the repeated efforts of our muscles under the conduct of our sensations or desires.*

The chick in the shell begins to move its feet and legs on the sixth day of incubation [Mattriecan, p. 138]; or on the seventh day; [Langley;] afterwards they are seen to move themselves gently in the liquid that surrounds them, and to open and shut their mouths. [Harvei, de Generat. p. 62 & 197. Form de Poulet. ii. p. 129.] Puppies before the membranes are broken, that involve them, are seen to move themselves, to put out their tongues, and to open and shut their mouths. [Harvey, Gipson, Riolan, Haller.] And calves lick themselves and swallow many of their hairs before their nativity; which however puppies do not. [Swammerden, p. 319. Flemyng Phil. Trans. ann. 1755. 42.] And towards the end of gestation, the foetus of all animals are proved to drink part of the liquid in which they swim. [Haller. Physiol. T. 8. 204.] The white of egg is found in the mouth and gizzard of the chick, and is nearly or quite consumed before it is hatched. [Harvei de Generat. 58.] And the liquor

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amnii is found in the mouth and stomach of the human fœtus, and of calves ; and how else should that excrement be produced in the intestines of all animals, which is voided in great quantity soon after their birth. [Gipson, Med. Essays, Edin. v. i 13. Halleri Physiolog. T. 3. p. 318, and T. 8.] In the stomach of a calf the quantity of this liquid amounted to about three pints, and the hairs amongst it were of the same colour with those of its skin. [Blasii Anat. Animal, p. m. 122.] Some animals come into the world more completely formed throughout their whole system than others, and are much forwarder in all their habits of motion. From the facts just mentioned, it is evinced that the fœtus learns to swallow before its nativity ; for it is seen to open its mouth, and its stomach is found filled with the liquid that surrounds it. It opens its mouth, either instigated by hunger, or by the irksomeness of a continued attitude of the muscles of its face ; the liquor amnii, in which it swims, is agreeable to its palate, as it consists of a nourishing material. [Haller Phys. t. 8. p. 204.] It is tempted to experience its taste further in the mouth, and by a few efforts learns to swallow, in the same manner as we learn all other animal actions, which are attended with consciousness, *by the repeated efforts of our muscles under the conduct of our sensations or volitions.*

When a child attempts to suck, it does not slightly compress the nipple between its lips, and suck as an adult person would do, by absorbing the milk ; but it takes the whole nipple into its mouth for this purpose, compresses it between its gums, and thus repeatedly chewing (as it were) the nipple, presses out the milk ; exactly in the same manner as it is drawn from the teats of cows by the hands of the milkmaid. The celebrated Harvey observes, that the fœtus in the womb must have sucked in a part of its nourishment, because it knows how to suck

the minute it is born, as any one may experience by putting a finger between its lips, and because in a few days it will forget this art of sucking, and cannot without some difficulty again acquire it. [Exercit. de Gener. Anim. 48.] The same observation is made by Hippocrates. A little further experience teaches the young animal to suck by absorption, as well as by compression. The chick yet in the shell has learnt to drink by swallowing a part of the white of the Egg for its food; but not having experienced how to take up and swallow solid seeds or grains, is either taught by the solicitous industry of its mother; or by many repeated experiments is enabled at length to distinguish and to swallow this kind of nutriment. And puppies, though they know how to suck like other animals from their previous experience in swallowing, and in respiration; yet are they long in acquiring the art of lapping with their tongues, which from the flaccidity of their cheeks, and length of their mouths, is afterwards a more convenient way for them to take in water. The senses of smell and taste in many other animals greatly excel those of mankind, for in civilized society, as our victuals are generally prepared by others, and are adulterated with salt, spice, oil, and empyreuma, we do not hesitate about eating whatever is set before us, and neglect to cultivate these senses. The following barbarous and curious experiment is related by Galen. "On dissecting a goat, great with young, I found a brisk embryon, and having detached it from the matrix, and snatching it away before it saw its dam, I brought it into a certain room where there were many vessels, some filled with wine, others with oil, some with honey, others with milk, or some other liquor; and in others were grains and fruits; we first observed the young animal get upon its feet and walk; then it shook itself, and afterwards scratched its side with

one of its feet : then we saw it smelling to every one of these things that were set in the room ; and when it had smelt to them all, it drank up the milk." [L. 6. de locis. cap. 6.]

The human species possess the accuracy of the sense of touch in an eminent degree, which gives them a great superiority of understanding. The elephant is indeed endued with a fine sense of feeling at the extremity of his proboscis, and hence has acquired much more accurate ideas of touch and of sight than most other creatures.

The monkey has a hand well enough adapted to the sense of touch, which contributes to his great facility of imitation ; but in taking objects with his hands, as a stick or an apple, he puts his thumb on the same side of them with his fingers, instead of counteracting the pressure of his fingers with it : from this neglect he is much slower in acquiring the use of the fingers, as he is less able to determine the distances or diameters of their parts, or to distinguish their vis inertiae from their hardness. Helvetius adds, that the shortness of his life, his being fugitive before mankind, and his not inhabiting all climates, combine to prevent his improvement. [De l'Esprit. T. 1. p.] There is however at this time [1794.] an old monkey shewn in Exeter Change, London, who having lost his teeth, when nuts are given him, takes a stone in his hand, and cracks them with it one by one ; thus using tools to effect his purpose, like mankind.

All the quadrupeds, that have collar bones, [clavulae] use their fore limbs in some measure as we use our hands, as the cat, squirrel, tiger, bear, and lion. All those birds, that use the claws for hands, as the hawk, parrot, and cuckoo, appear to be more docile and intelligent. All other animals, as well as man, are possessed of a natural language of the passions, expressed in signs and tones ; it appears also that those animals, which have preserved themselves from being enslaved by mankind, and are

associated in flocks, are also possessed of some artificial language, and of some traditional knowledge. The mother-turkey, when she eyes a kite hovering high in the air, has either seen her own parents thrown into fear at his presence, or has by observation been acquainted with his dangerous designs upon her young. She becomes agitated by fear, and uses the natural language of that passion, her young ones catch the fear by imitation, and in an instant conceal themselves in the grass. At the same time that she shews her fears by gesture and deportment, she uses a certain exclamation, *Koe-ut, Koe-ut*, and the young ones afterwards know, when they hear this note, though they do not see their dam, that the presence of their adversary is denounced, and hide themselves as before. A hen teaches this language with equal ease to the ducklings she has hatched, and educates as her own offspring: and the wagtails, or hedge-sparrows, learn it from the young cuckoo, their foster nursling, and supply him with food long after he can fly about, whenever they hear his cuckooing, which Linneus tells us, is his call of hunger. All our domestic animals are readily taught to come to us for food, when we use one tone of voice, and to fly from our anger, when we use another.

Rabbits as they cannot easily articulate sounds, and are formed into societies, that live under ground, have a very different method of giving alarm. When danger is threatened, they thump on the ground with one of their hinder feet, and produce a sound, that can be heard a great way by animals near the surface of the earth, which would seem to be an artificial sign both from its singularity and its aptness to the situation of the animal. The Rabbits on the Island of Sor, near Senegal, do not burrow in the earth, so that their digging themselves houses in this cold climate seems an acquired art, as well as their note of alarm. [Adanson's

Voyage to Senegal.] The barking of dogs is another curious note of alarm, and appears to be an acquired language, rather than a natural sign : for " in the island of Juan Fernandes, the dogs did not attempt to bark, till some European dogs were put among them, and then they gradually began to imitate them, but in a strange manner at first, as if they were learning a thing that was not natural to them." [Voyage to South America by Don. G. Juan, and Don Ant. de Ulloa, b. 2. c. 4.] Linneus also observes, that the dogs of South America do not bark at strangers. [Syst. Nat.] And the European dogs, that have been carried to Guinea, are said in three or four generations to cease to bark, and only howl, like the dogs that are natives of that coast. [World Displayed, vol. 17. p. 26.]

A circumstance not dissimilar to this, and equally curious, is mentioned by Kircherus de Musurgia, in his Chapter de Lusciniis, " That the young nightingales, that are hatched under other birds, never sing till they are instructed by the company of other nightingales." And Jonston affirms, that the nightingales that visit Scotland, have not the same harmony as those of Italy; [Pennant's Zoology, 8vo. p. 255.] which would lead us to suspect that the singing of birds like human music, is an artificial language rather than a natural expression of passion.

There are many articles of Knowledge, which the animals in cultivated countries seem to learn very early in their lives, either from each other or from experience or observation: one of the most general of these is to avoid mankind. Mr. Gmelin, Professor at Petersburg, assures us, that in his journey into Siberia, undertaken by order of the Empress of Russia, he saw foxes, that expressed no fear of himself or companions, but permitted him to come quite near them, having never seen the human creature before.

M. Bouganville relates,

that at his arrival at the Malouine, or Falkland's Islands, which were not inhabited by men, all the animals came about himself and his people; the fowls settling upon their heads and shoulders, and the quadrupeds running about their feet. From the difficulty of acquiring the confidence of old animals, and the ease of taming young ones, it appears that the fear they all conceive at the sight of mankind, is an acquired article of knowledge. This knowledge is nicely possessed by rooks. They know that the danger is great when a man is armed with a gun: at his approach, in the spring, they rise on their wings and scream to their unfledged young, to shrink into their nests from the sight of the enemy. The reason of animals seems to be acquired from accident and experience and communicated to future generations by example. The late circumnavigators observed at Duskey-bay, in New-zealand, that numbers of small birds, which dwelt in the woods were so unacquainted with men, that they hopped upon the nearest branches to them and even on their fowling-pieces, perhaps viewing the strangers, as new objects, with a pleasing curiosity. This fearlessness at first protected them from harm, as it was impossible to shoot them under such circumstances. But in a few days it proved the cause of their destruction; for a sly cat belonging to the ship, perceiving so easy an opportunity of obtaining delicious meals regularly took her walk in the woods every morning, and made great havock among the birds, which had before no experience of such an insidious enemy. [Forster's Voyage, with Capt. Cook, vol. 1. p. 128.] It is extremely probable that the gentler tribes of animals fear man and avoid him from the tyranny he continually exercises over them and not from natural instinct, or from the dignity of man's appearance, as some, fond of flattering themselves, have conjectured.

The fieldfares [*turdus pilarus*]

which breed in Norway and come hither in the cold season for our winter berries, keep a kind of watch, to remark and announce the appearance of danger. In the woods about Senegal there is a bird called uett-uett by the negroes, and squallers by the French, which, as soon as they see a man, set up a loud scream, and keep flying round him, as if to warn other birds, which on hearing the cry immediately take wing. [Adanson's Voyage to Senegal, 78.] For the same intent the lesser birds of our climate seem to fly after a hawk, cuckoo, or owl, and scream to prevent their companions from being surprised by the general enemies of themselves, or of their eggs and progeny. The lapwing [*charadrius pluvialis*, Lin.] when her unfledged offspring run about the marshes where they were hatched, not only gives the note of alarm at the approach of men and dogs, that her young may conceal themselves; but flying and screaming near the adversary, she appears more solicitous and impatient, as she recedes from her family, and thus endeavours to mislead him, and frequently succeeds in her design. These last instances are so apposite to the situation, rather than to the natures of the creatures, that use them; and are so similar to the actions of men in the same circumstances, that we cannot but believe, that they proceed from a similar principle.

On the northern coast of Ireland (says Dr. Darwin, the celebrated author of *Zoonomia*, to whose very intelligent remarks on instinct vol. 1. sect 16, we are indebted for the greatest part of these facts and inferences) a friend of mine saw above a hundred crows at once preying on muscles; each crow took a muscle up into the air, twenty or forty yards high, and let it fall on the stones, and thus by breaking the shell, got possession of the animal. Our domestic animals that have some liberty, are also possessed of some peculiar traditional Knowledge: dogs and cats have been forced into each others

society, though naturally animals of a very different kind, and have hence learned from each other to eat the knot-grass, when they are sick to promote vomiting. I have seen a cat mistake a blade of barley for this grass, which evinces it is an acquired knowledge. They have also learnt of each other to cover their excrement and urine;—about a spoonful of water was spilt upon my hearth from the tea-kettle, and I observed a kitten cover it with ashes. Hence this also must be an acquired art, as the creature mistook the application of it. To preserve their fur clean, and especially their whiskers, cats wash their faces, and generally quite behind their ears, every time they eat. As they cannot lick those places with their tongues, they first wet the inside of the leg with saliva, and then repeatedly wash their faces with it, which must originally be an effect of reasoning, because a means is used to produce an effect; and seems afterwards to be taught or acquired by imitation, like the greatest part of human arts.

Mr. White in his ingenious History of Selbourn, was witness to a cat's suckling a young hare, which followed her about the garden, and came jumping to her call of affection. At Elford, near Lichfield, the Rev. Mr. Sawley had taken the young ones out of a hare, which was shot; they were alive, and the cat, who had just lost her own kittens carried them away, as it was supposed, to eat them; but it presently appeared, that it was affection and not hunger which incited her, as she suckled them, and brought them up as their mother. Other instances of the mistaken application of what has been termed instinct may be observed in flies in the night, who mistaking a candle for day-light, approach and perish in the flame. So the putrid smell of the stipelia or carrion flower, allures the large flesh-fly to deposit its young worms on its beautiful petals, which perish there for want of nourishment. This therefore cannot be a necessary instinct,

because the creature mistakes the application of it.

In this country, where four or five horses travel in a line, the first always points his ears forward, and the last points his backwards, while the intermediate ones seem quite careless in this respect; which seems a part of policy to prevent surprise. There are some parts of a horse, which he cannot conveniently rub, when they itch, but he goes to another horse, and gently bites him in the part which he wishes to be bitten, which is immediately done by his intelligent friend. In the extensive moorlands of Staffordshire, the horses have learnt to stamp upon a gorse-bush with one of their fore feet for a minute together, and when the points are broken, they eat it without injury; which is an art other horses in the fertile parts of the country do not possess, and prick their mouths till they bleed, if they are induced by hunger or caprice to attempt eating gorse.

Swine, which are accounted so unclean, have learned never to befoul their dens with their own excrement, where they have liberty; an art, which cows and horses, that have open hovels to run into, have never acquired. Instances of the sagacity and knowledge of animals are very numerous to every observer, and their docility in learning various arts from mankind, evinces that they may learn similar arts from their own species, and thus be possessed of much acquired and traditional knowledge.

In Senegal, the ostrich sits upon her eggs only during the night, leaving them in the day to the heat of the sun. At the Cape of Good Hope, where the heat is not so great, she sits upon them day and night. Rabbits, when domesticated, are not inclined to burrow.

Dr. Percival judiciously maintains, that "animals are endued with memory; that they are capable of observation; that they derive knowledge from experience; are disposed to imitation; acquire skill from discipline and instruction; give strong tokens

of judgment; and that they are influenced by various passions and affections. The distinction," he says, "made by Aristotle between *remembrance* and *recollection*, seems to be well founded; and has been adopted by several modern writers on morals and metaphysics. [Read, Beattie, &c.] The former is a passive faculty, presenting spontaneously antecedent impressions, when occasions arise to revive them. The latter implies mental exertion, and sometimes requires the deductions of reason. A dog, which had been the favourite of an elderly gentlewoman, some time after her death, discovered the strongest emotions on the sight of her picture, when taken down from the wall, and laid on the floor to be cleaned. He had never before been observed, I believe, to notice the picture previously to this incident. Here was evidently a case of passive remembrance, or of the involuntary renewal of former impressions.

Another dog, the property of a gentleman that died, was given to a friend in Yorkshire. Several years afterwards, a brother, from the West Indies, paid a short visit at the house where the dog was then kept. He was instantly recognized, though an entire stranger, in consequence probably of a strong personal likeness. The dog fawned upon, and followed him, with great affection, to every place where he went."

[Percival's Father's Instructions, edit. 1793.]

J. Lackington, speaking of his portrait annexed to the volume of memoirs of his life, says, that before the original painting was finished, Mrs. Lackington called on the artist to examine it. Being introduced into a room filled with portraits, her little dog being with her, immediately ran to that particular portrait, paying it the same attention as he was always accustomed to do to the original; which made it necessary to remove it from him, lest he should damage it; though this was not accomplished without expressions of dissatisfaction on the part of the

dog. Mr. C. Hughes, a son of Thespis, had a wig that generally hung on a peg in one of his rooms. He lent the wig one day to one of his fraternity, and some time after called on him. Mr. Hughes had his dog with him, and the man happened to have the borrowed wig on his head; but when Mr. Hughes had bid this person good morning the dog remained behind, and for some time stood looking full in the man's face as he sat in his chair; at last he suddenly leaped on his shoulders, seized the wig, and run off with it as fast as he could; and when he reached home, he endeavoured by jumping to hang up the wig in its usual place. The same dog was one afternoon passing through a field in the skirts of Dartmouth, where a washer-woman had hung out her linen to dry; he stopped and surveyed one particular shirt with attention, and presently seized it and dragged it away through the dirt to his master, whose shirt it proved to be. [Life of Lackington, 13th edition, 12mo. p. 339, 340.]

"When I see the several actions and designs of my dog, I profess it is impossible to avoid being amazed. His passions are more quick than those of many men I have taken notice of. There are some whose joy or grief at accidents, give them so little emotion, and are so dull, as to render it difficult to say which it is that affects them; but, in this honest animal, both are lively and strong. When any of the family return home, he shews great gladness in his caressing and skipping about them, and seems dull and concerned at their going out. But there is one among them whom he distinguishes in a most peculiar manner. When this person goes abroad, he is void of all comfort, and sits in a window crying incessantly, refusing victuals, and watching for his friend's return; who is always welcomed by much rejoicing and noise. If he wants to go out of the room, he puts his fore feet up against one of the company, and,

being taken notice of, runs to the door, rising up against it in the same manner, looking at the person he gave notice to before, till he is let out. If he wants drink, he gives the same notice, and immediately runs into a closet, where stands a bottle of water, continuing to run to and from the person till he is served." [Dr. Parson on Animals and Vegetables.]

" Those voluntary exertions of memory are observed in a state of nature, and on occasions which are not referable to discipline." A cat confined in a room (probably after trying in vain other modes of escape) climbed up to the latch, and thus opened the door. [Philosophical Trans. of the Royal Society Edinb.]

In the year 1760 the following incident occurred near Hammersmith. Whilst one Richardson, a waterman of that place, was sleeping in his boat, the vessel broke from her moorings, and was carried by the tide under a west country barge. Fortunately the man's dog happened to be with him: and the sagacious animal awaked him, by pawing his face, and pulling the collar of his coat, at the instant when the boat was filled with water, and on the point of sinking; by which means he had an opportunity of saving himself from otherwise inevitable death. [Annual Register, vol. 3, p. 90.]

" Each of these cases indicates reflection, and evinces an active effort to recall to memory, and to draw conclusions, probably of an intuitive kind, from past perceptions. They are proofs also of capacity for observation, and for deriving knowledge from experience. But the wonderful *docility* of animals leaves no room to doubt that they are possessed of such faculties. A raven may be taught to fetch and carry with the address of a spaniel; and some time ago, a canary bird was exhibited in London, that could pick up the letters of the alphabet, at the word of command, so as to spell the name of any person in company. A tame magpie spontaneously learns from imitation, to

pay regard to some of the shining objects which he notices to be valued. A piece of money, a tea-spoon, or a ring, are tempting prizes to him; and a whole family has been put into confusion, by suspicions concerning the loss of such things, which have been afterwards found in the lurking-hole of this bird. In a state of nature, his observation and experience are sometimes applied to the benefit of others of the feathered race: for when a fowler is stealing upon a flock of wild ducks or geese, the magpie will sound his shrill note of alarm, and rouse them to provide for their safety by immediate flight. [Goldsmith, vol. 5.]

The Cuculus Indicator of Africa, it is said, calls those who are seeking for honey in the woods, by the cry of chir! chir! When the hunters approach, he flies a little way before, directing them to the hollow tree, wherein the bees have made their hive; on which he alights. If the hunters do not immediately arrive, he returns to meet them, redoubles his cries, goes back again to the tree, and perches upon it. He seems solicitous to point out to them that treasure which, perhaps, without the aid of man, or some more powerful animal than himself, he is unable to procure. Whilst the honey is taken, he watches the plunderers attentively, from a neighbouring bush, waiting for a share of the spoil; of which a part is always given him, as an incitement to his future assistance." [Natural History of Birds, p. 57.]

Dr. Darwin has given us many curious facts relating to birds of passage, tending to prove, 1. All birds of passage can exist in the climates where they are produced. 2. They are subject in their migrations to the same accidents and difficulties, that mankind are subject to in navigation. 3. The same species of birds migrate from some countries, and are resident in others. From these circumstances he infers, that the migrations of birds are not

produced by a necessary instinct, but are accidental improvements, like the arts among mankind, taught by their cotemporaries, or delivered by tradition from one generation of them to another. The nests of birds are not always constructed of the same materials, nor in the same form, which ascertains they are led by observation. In the trees of Mr. Levet's house in Lichfield, there are annually nests built by sparrows, a bird which usually builds under the tiles of houses, or the thatch of barns. So the jackdaw [*cervus monedula*] generally builds in church-steeple, or under the roofs of high houses; but at Selbourn, in Southamptonshire, where towers and steeples are not sufficiently numerous, these same birds build in forsaken rabbit burrows [White's History of Selbourne, p. 59.] Can the skilful change of architecture in these birds and the sparrows above-mentioned be governed by instinct? Then they must have two instincts; one for common, and the other for extraordinary occasions. Birds brought up by our care, and that have had little communication with others of their own species, are very defective in acquired knowledge; their song is borrowed from any bird they happen to hear, or from the whistling of boys, and from accidental noises of machines, &c.; they are not only very awkward in the construction of their nests, but generally scatter their eggs in various parts of the room or cage, where they are confined, and seldom produce young ones, till by failing in their first attempt, they have learnt something from their own observation. As many ladies are too refined to nurse their own children, and deliver them to the care and provision of others; so is there one instance of this vice in the feathered world. The cuckoo in some parts of England hatches and educates her own young; whilst in other parts she builds no nest, but uses that of some lesser bird, generally either of the

wagtail, or hedge sparrow, and depositing one egg in it, takes no further care of her progeny. The Rev. Mr. Stafford, walking in Glosop Dale, in the Peak of Derbyshire, saw a cuckoo rise from its nest. The nest was on the stump of a tree, that had been sometime felled, among some chips that were in part turned grey, so as much to resemble the colour of the bird; in this nest were two young cuckoos; and he very frequently for many days beheld the old cuckoo feed these her young, as he stood very near them. The philosopher who is acquainted with these facts concerning the cuckoo, would seem to have very little *reason* himself, if he could imagine this neglect of her young to be a necessary *instinct!*

Dr.

Darwin, in his *Zoonomia*, vol. i. sec. xvi, 14., produces a considerable number of facts relating to the conduct and ingenuity of fishes and insects, which bear an evident resemblance to the deliberate actions of human reason. One circumstance we shall avail ourselves of, which fell under Dr. Darwin's own eye, and shewed the power of reasoning in a wasp, as it is exercised among men. A wasp, on a gravel walk, had caught a fly nearly as large as himself; kneeling on the ground, I observed him separate the tail and the head from the body part, to which the wings were attached. He then took the body part in his paws, and rose about two feet from the ground with it; but a gentle breeze wafting the wings of the fly, turned him round in the air, and he settled again with his prey upon the gravel. I then distinctly observed him cut off with his mouth, first one of the wings, and then the other, after which he flew away with it unmolested by the wind. A wasp, carrying out a dead companion from the nest, if he finds it too heavy cuts off the head, and carries out the load in two portions. Bees augment the depth of their cells, and increase their number, as occasion requires. In countries where monkeys abound,

birds, which in other countries, build in bushes or clefts of trees, suspend their nests, at the end of slender twigs. The nymphæ of water-moths, which cover themselves with cases of straw, gravel, or shells, contrive to make their cases nearly in equilibrium with the water; when too heavy, they add a bit of wood or straw; when too light, a bit of gravel. [Smellie. Edinburgh Transactions, vol. i. p. 44.] Go, thou sluggard! learn arts and industry from the bee, and from the ant. Go, proud reasoner! and call the worm thy sister.

"The moral instincts of brutes form a very interesting part of their constitution; and a short view of them will not only be curious in itself, but tend to elucidate those of the intellectual kind. I shall consider them under the denomination of PASSIONS and AFFECTIONS. Passions as well as appetites are to be found through the greatest parts of animated nature, diversified in their number, degrees, and modifications. The reptile, when injured, discovers signs of resentment no less unequivocally than the mighty elephant: and the humming bird is so irascible, that his fits of rage surprise and divert the spectator. On some occasions these moral instincts oppose each other; and the animal may be observed balancing motives to action, and distracted by contrary impulses. But one passion frequently supersedes another. Thus fear is surmounted by anger and resentment, under the influence of which, especially, if combined with the love of life or of offspring, a very high degree of courage is assumed. When the stag is singled out for the savage pleasures of the chace, he sometimes repels the assaults of the dogs, with wonderful courage, when his strength has not been too far exhausted. The timid ewe, who is incapable of exerting herself, becomes intrepid and even fierce, when her lamb is in danger; and attacks every supposed enemy, who approaches her beloved

charge. Jealousy is a mixed passion, compounded of love, pride, and resentment. It is often observable in brutes; and revenge is sometimes superadded. The following incident is related on the authority of a distinguished literary character.

" My mowers cut a partridge on her nest, and immediately brought the eggs (fourteen) to the house. I ordered them to be put under a very large beautiful hen, and her own to be taken away. They were hatched in two days, and the hen brought them up perfectly well, till they were five or six weeks old. During that time they were constantly kept confined in an oat-house, without having been seen by any of the other poultry. The door happened to be left open, and the cock went in. Finding her with a brood of partridges, he fell upon her with the utmost fury, and put her to death.—The hen had been formerly the cock's greatest favourite." Passions are accompanied with strong perturbation; and are usually of short continuance. But in brutes we often perceive emotions, which being of a calmer kind, and of longer duration, may be properly termed *affections*. Of love, the whole economy of pairing affords the most delightful spectacle; and amongst the feathered race it subsists with purity and ardour, some time after the first law of nature has been fulfilled. Of gratitude, many domestic animals display examples, which furnish instructive lessons to mankind. Of loyalty, the queen bee has more complete experience than any monarch in the world. In every herd of cattle, an exact subordination subsists; and when a stranger is introduced amongst them, he must sustain many assaults, and fight many battles, before his rank can be ascertained. This implies at once both submission to, and the love of power." [Percival's Father's Instructions, p. 354—364.] It is said, the reason of brutes is stationary, they never improve. This is not true.

Individuals of the same species of animals differ in degree of sagacity, in the same manner as individuals of the human race. Their sagacity depends also, like that of the human race, upon their situation. The otter, says Abbe Raynal, in Europe a stupid and solitary animal, has made in America a greater progress in the arts of civil society than the native tribes of Indians.

The horse in this country is not a political animal, but in the deserts of Tartary and Siberia he is political, for being there hunted by the Tartars, as hares and deer are in this country, they for self-preservation form themselves into a kind of community, and take joint measures for saving themselves, which they commonly do by flight, and that they may not be surprised by the enemy, they set watches, and have commanders who direct and hasten their flight. [Monboddo on Language, vol. 1. 231.] Even the sheep, when wild, set watches in the night-time against their enemy the fox, who give notice of his approach, and when he attacks them they draw up in a body and defend themselves. [Ibid.]

There are animals more forcibly actuated than man himself, with principles of justice, gratitude and all the virtues. The most impartial principles of equity are observed in the republic of the bees, and of the ants. The dove observes the most rigid forbearance towards the females of his fellows, and if any of them is guilty of adultery, he is persecuted by the others and put to death. The gratitude of the dog is known to a proverb. [Porphyrius de Abstin.] The instinct of animals in many instances is much superior to the same faculty in the human kind, and precedes the use of reason. "The carrier pigeon is remarkable for the accuracy with which it returns to the spot from whence it was conveyed. Lithgow assures us, that one of these birds will carry a letter from Babylon to Aleppo; performing in forty-eight hours, what is to man

a journey of thirty days. Every Turkish Bashaw is said to have a number of these pigeons, that have been bred in the seraglio, which, on any emergent occasion, he dispatches to the Grand Vizir, with letters braced under his wings. The camels which travel over the sandy deserts of Arabia, know their way precisely, and are able to pursue their route, when their guides are utterly ignorant of it. A dog has the same faculty: for if carried from home hoodwinked, and by a circuitous road, to a considerable distance, he will find his way back by the nearest and most direct passage; of which I have heard several well authenticated instances. And the bee returns to the hive, from excursions of many miles, by some power unknown to us: for the eyes of this insect are so convex, that it does not appear capable of seeing beyond the space of a foot." [Percival's Father's Instructions, pages 348, 349.] Possessed of faculties and powers like these, our surprise will scarcely be excited by the respect that different nations pay to particular animals. The Siamese imagine the elephants are perfectly rational; and when the king of Siam sent a present of elephants to the king of France, the ambassadors took a solemn farewell of them. [Churchill's Travels.] Are there expressions in any language capable of communicating genuine pleasure with so much success as the natural sports of animals? Dancing seems an humble imitation of them, and inspires a similar sentiment. [De Graffigny's Letters of a Peruvian Princess.] I remember (says D. Rolle, Esq. of Torrington in Devon, in a work on this subject, printed and distributed gratis in 1789) a hind that had been run a great while, and having stayed in the river some time, came out into a meadow, and stood quite exhausted, with tears in her eyes. Hares are often found, I have heard, at their deaths with their hearts burst, and their cries resembling those of the

human species. Every one admires the faithfulness of the dog; which has been the instrument, apparently, of discovering murders and preventing them. The obedience of the horse is well known; but mark in the following instance how far brutes have reason to retaliate cruelty exercised on them. A certain baronet, whose usual riding horse, in hunting, never tired in the longest chace, once encouraged a cruel thought, to see whether he could not tire him: having ended a chace and dined he mounted him again, and rode him over some hills. In bringing him to the stables his strength appeared overcome; he was scarce able to walk. The groom shed tears at the sight of so noble a creature being sunk down. The next time his master came into the stable the horse, however, laid hold of him and would have killed him, had not the groom interfered. It is said, a blow produces more pain to a man than to a beast, because it is aggravated by a sense of indignity, and is felt as often as remembered; whereas in the brute it is only corporeal pain, which in a short time ceases for ever. In the above case the memory of the horse exceeded that of the pain. It is well known that on a benevolent master's falling from that animal, he would have taken care to step over him and not trample on him. I have had experience of the memory of wild beasts. A bear, after more than a month's absence, was pleased with my taking him by the lip. Horses have become tame to me without any dexterity. The greatest dogs have permitted me with pleasure to lay hold of their jaws. Venomous snakes have followed me on invitation, and I used no precaution, as hunters do, about my legs. I have traversed the woods for years without hurt, and lain in the most exposed places; in swamps full of venomous reptiles; and have had snakes under my pillow, without being injured. A crane has followed me, and attended me

all the day, when at work. Walking through Waltham Chase, near Portsmouth, in the night, a strange dog has gently seized on my hands, gone with me, and attended close, as defending me, making sometimes a whining noise, if separated at a small distance, a kind of notice of attachment. I recollect another instance of a small cat in Florida, who came and fought some dogs that were howling round me, and drove them off. I can account for these matters no otherwise than by Providence answering my tender treatment of animals, which I must always humbly and thankfully acknowledge has attended me through a long life."

If we turn our eyes on our fellow animals, we find they are supported with bones, covered with skins, moved by muscles; that they possess the same senses, and acknowledge the same appetites; we may hence conclude, from the strongest analogy, that their internal faculties are also in a great measure similar to our own. They are capable of anxiety and doubt. They design, compare, and alter purposes, as circumstances require, and from various means select that which is best adapted to the end in view. Our sympathy should therefore be strongly and zealously excited in their favour; we should never violate their rights, never make war against or injure them, but compassionate their sufferings, relieve their wants, cultivate harmony and peace, and exchange good offices with them, as humanity and morality suggests we should to our own species. Has not Nature given, to almost every creature, the same spontaneous signs of the various affections? Admire we not in other animals whatever is most eloquent in man, the tremor of desire, the tear of distress, the piercing cry of anguish, the pity-pleading look, expressions that speak the soul with a feeling which words can but feebly convey? A dog, on some provocation, bites his master; but no sooner has he

done it, than he appears to be moved by repentance: you may perceive him sorrowful, uneasy, ashamed to shew his face, and confessing his guilt, by cringing to the ground. From such similarity of affections, sensations, and propensities, should not mutual love proceed, and the bonds of friendship with man be more cultivated, at least with the milder and more congenial kinds? That protection which the fostering care of the human race afforded to the cattle of the field, was amply repaid by the fleecy warmth of the lamb, by the rich, the salubrious libations of the cow. Sometimes too, a tie still more tender, cemented the friendship between man and other animals. Infants, in the earlier ages of the world, were not unseldom committed to the teats of the tenants of the field. Towards the Goat that gave him suck, the fond boy felt the throb of filial gratitude; and the bowels of the ewe have yearned, with maternal tenderness, for the children of men. This is proved not only by solitary and fortuitous examples, but by the practice of whole nations. “The original inhabitants of the Canary Islands are called by Linschoten, and other authors, Guanchos. They were a rude uncivilized people, every one taking as many wives as he pleased.—*As to their children, they gave them to the goats to suckle.*” [Astley's Voyages, v. 1. p. 5.] Thus educated together, they were endeared to each other by mutual benefits; and a fond, a lively friendship was the consequence of their union. Their preservation depends in general upon the protection of men, while man receives from them the most essential services. “Is it not highly unreasonable,” says Porphyrius, de Abstin. lib. 3. “to assert, that the rules of justice should be observed with men totally addicted to their passions, men who sacrifice every thing to lust, barbarity, rapacity, and vengeance; with men, in short, who exceed in cruelty the most ferocious animals; with parricides, with murderers,

and russians of the most flagitious description ; with tyrants, and the ministers of tyranny ? and shall justice be denied to the husbandman (*αροτρός*) ox, to the dog educated with us, to the cattle that nourish us with their milk, or with their wool protect us from the cold ?” We are undoubtedly bound to animals by the general duties of humanity ; there is a natural alliance and commerce, a reciprocal obligation, which ought ever to be acknowledged. — However the affections of animals are attuned to the feelings of the human heart, they are accounted but the mere result of mechanic impulse ; however they may verge on human wisdom, their actions are said to have only the semblance of sagacity : enlightened by reason, man considers himself immensely removed from animals, who have only instinct for their guide, and, born to immortality, he scorns to acknowledge, with brutes that perish, a social bond. Such are the unfeeling dogmas, which are early instilled into the mind, and which induce a callous insensibility, foreign to the native texture of the heart ; such the cruel speculations which prepare us for the practice of that remorseless tyranny, and which palliate the foul oppression that we exercise over our inferior but fellow-creatures. [Oswald.] It is obvious to remark, that man, after all his boasted pre-eminence, resembles the brutes in his birth, in his growth, in his mode of sustenance, in his decay, and in his dissolution. In these particulars he must be numbered among the animals whom he has reduced under subjection, and whom he often despises as mere animated matter. But man possesses reason, and is sufficiently proud of the endowment. Reason, however, alone will not confer that superiority which he haughtily assumes. Many among the tenants of the air, the water, and the grove, display a degree of sagacity which resembles reason so nearly as scarcely to be distinguished from it but by the microscopical

powers of metaphysics, or the partial medium of human pride. The dog and the horse are the familiar companions and assistants of man, and every one may form an idea of their sagacity, to which the epithet half reasoning scarcely does justice. There are many beings in the human form, and in a state neither of idiotism nor insanity, who yield to these animals in qualities allowed to be mental, such as quickness of apprehension, cunning in the accomplishment of a purpose, and in memory. Insects and birds in the structure of their nests equal the works of human dexterity; and in the provident care of their young, while their care is necessary, afford a model which man may imitate to advantage.

"But this is instinct," interposes an objector. I ask how instinct and reason differ, and whether the sagacity of man is not instinct, similar in species to that of the brutes, though in many instances infinitely superior in degree. [Knox's Winter Evenings, LXXXIII.] Man in a state of nature is not, apparently, much superior to other animals. His organization is no doubt extremely happy; but the dexterity of his figure is counterpoised by great advantages in other creatures. Inferior to the bull in force; and in fleetness to the hound; the *os sublime*, or front erect, a feature which he bears in common with the monkey, could scarcely have inspired him with those haughty and magnificent ideas, which the pride of human refinement thence endeavours to deduce.

Thus, while the mute creation downward bend
Their sight, and to their earthy mother tend,
Man looks aloft; and with erected eyes
Beholds his own hereditary skies.

Dryden's Ovid. Metam. b. 1. fab. 9.

Exposed, like his fellow-creatures, to the injuries of the air; urged to action by the same physical necessities; susceptible of the same impressions; actuated by the same passions; and, equally subject to the

pains of disease, and to the pangs of dissolution, the simple savage never dreamt that his nature was so much more noble, or that he drew his origin from a purer source, or more remote than the animals in whom he saw a resemblance so complete. Nor were the simple sounds, by which he expressed the singleness of his heart, at all fitted to flatter him into that fond sense of superiority over the creatures, whom the fastidious insolence of cultivated ages absurdly styles *mute*. I say, *absurdly* styles *mute*; for with what propriety can the name be applied, for example, to the little syrens of the grove, to whom nature has granted the strains of ravishment, the soul of song? those charming warblers who pour forth, with a moving melody, which human ingenuity vies with in vain, their loves, their anxiety, their woes. In the ardour and delicacy of his amorous expressions, can the most impassioned, the most respectful lover surpass the *glossy kind*, as described by the most beautiful of all our poets? [Oswald.]

— “The glossy kind
 Try every winning way inventive love
 Can dictate; and, in courtship to their mates,
 Pour forth their little souls. First wide around,
 With distant awe, in airy rings they rove,
 Endeavouring, by a thousand tricks, to catch
 The cunning, conscious, half-averted glance
 Of their regardless charmer. Should she seem
 Soft’ning, the least approvance to bestow,
 They brisk advance; then, on a sudden struck,
 Retire disordered; then again approach,
 In fond rotation spread the spott’d wing,
 And shiver every feather with desire.”

Man compared with other Animals..

How strangely does man abuse his reason when he attempts to judge and appreciate himself! If he be the King of Animals, he wretchedly debases his subjects who afford him that subsistence, to which he frequently owes his existence and many of the pleasures of which life is susceptible. Unable to exert him-

self without being sensible of his weakness, and reminded, by nature, every instant, of that inferior rank from which he continually labours to raise himself, he endeavours, by lowering the importance and usefulness of other animals to increase the distance which separates them, almost to imperceptibility.

He maintains that God has made him *after his own image*; he thus makes God human, like himself; and the animals of many different species who possess the same faculties which distinguish man, he will not acknowledge to be his equals in such faculties. There is nothing, it seems, worthy of being compared with man, but divinity! If speech be considered as the power of articulating at will different sounds, have not all animals this faculty?

Do not those animals who experience the necessity ~~of dress~~, of procuring to themselves a shelter from the inclemency of the air, partake also this art with man? Nature which has made nothing in vain, has refused this art to animals who have received at their birth a convenient clothing appropriate to their constitution, to their temperament, and to the climate where they are intended to live and die: those however whose blood possesses a sufficient degree of fluidity to preserve the play of their organs from being incommoded by the impression of exterior air or whose exclusive habitation supercedes the necessity of lodging and clothing, have not this art. Man seems destined to inhabit all places, to be exposed to all exterior impressions; and the necessity of protecting himself from them is without doubt an imperfection which places him below some animals.

The art most essential of procuring food, is inherited by all animals: in this respect man is the most silly and inexpert. In a savage state, he knows only how to kill and destroy; for if he finds it necessary to fight, he often proves the weakest in the combat, and requires long experience in order to en-

able him by art to make himself master of his prey, which often escapes him. In a state of civilization, how many men die of hunger; and with what trouble and care, with how many *inquietudes*, toils, and mortifications do others purchase an unwholesome meal? Every animal except man makes choice of his food, with sagacity and readiness, while this image of God is incapable of distinguishing from that which is baneful and unwholesome, till after he has brought on himself infirmities, diseases, and torments which contribute to shorten the natural term of his existence.

The conveniences of life, or such as are imagined to deserve the name, are undoubtedly found in the midst of cities, where men have assembled together; but what animal does not enjoy better conveniences than they? The mole in her simple abode has perhaps more real enjoyment than the *petite maitresse* in her dressing-room: and the house built by the beaver is more commodious to him than the magnificent palace to its master, where a hundred fruitless means are employed to repair a single fault, each of which means are liable to create another error, which is again necessary to be corrected.

Man, in his inventions to procure the indulgencies of life, has often produced a vicious routine of voluntary evils and remedies ill applied. His greatest fault is that of being accustomed to consider the exterior air as an inconvenience, the laws of nature as a burden, and the order which she has established as a bad arrangement, which he must rectify.

That this parallel might be carried much farther, makes me blush that I am a *Man*; although it is counted a title of vast import. Man says of himself, "I am the only animal capable of conceiving ideas." But of what value is the possession of ideas if they are not compared? Do not those animals which man has termed irrational possess judgment? and is not their judgment less liable

to err, and often more wise, if not more reasonable than that of man? Examples would produce prolixity; but when we observe fidelity in animals which we call *brutes* (an expression which ought to be avoided, because it is used to signify a being precisely the contrary to its true meaning); when one follows their conduct as it relates to ours towards them; we shall be obliged to confess that it is almost always more consequent, more conformable to their interest, and more analogous to circumstances than ours: that, in fine, they judge, they reason, and frequently think more sensibly than we. They have indubitably the faculty of expressing their thoughts, and of communicating them to each other; but not from one kind to another, as from them to us. A bird might justly treat us as brutes, because we imitate their whistling, as a parrot pronounces some of our words; for we comprehend their meaning as little as they do the signification of our odd expressions. A dog and a bull understand each other no more than man understands of either. We learn the languages of other men, because the wants, relations, inclinations, and sensations of all men being nearly the same, they are interested in similar objects, and their manner of seeing and thinking are alike, because they have organs of the same conformation; their expressions, motives, and common relations have the same principles. But the relations between the different kinds of animals are far removed; the species or varieties alone can associate, can form communications, and propagate with each other. Animals which are not of our kind have even this advantage over us, which seems to denote, on some occasions, an intelligence more refined. They divine our meaning with great facility and correctness, and we almost always mistake what they endeavour to make us understand. [Opuscules, &c.]

The Conduct of Mankind to inferior Animals exhibited, and found highly inconsistent with their Professions of superior Dignity, Refinement, Humanity, Tenderness, Sensibility, and Compassion.

Long after habitual cruelty had almost erased from the mind of man every mark of affection for the inferior ranks of his fellow-creatures, a certain respect was still paid to the principle of life, and the crime of murdered innocence was, in some degree, atoned by the decent regard that was paid to the mode of their destruction.

— Gentle friends,
Let's kill him boldly, but not wrathfully ;
Let's carve him as a dish fit for the Gods ;
Not hew him like a carcass fit for hounds ;
And let our hearts, as subtle masters do,
Stir up their servants to an act of rage ; —
And after seem to chide them.

Shakespeare.

Such was the decency with which, at first, the devoted victims were put to death. But when man became perfectly civilized, those exterior symbols of sentiments, with which he was now but feebly if at all impressed, were also laid aside. Animals were formerly sacrificed with some decorum to the plea of necessity, but are now with unceremonious brutality destroyed, to gratify the unfeeling pride or wanton cruelty of men. Broad barefaced butchery occupies every walk of life; every element is ransacked for victims; the most remote corners of the globe are ravished of their inhabitants, whether by the fastidious gluttony of man their flesh is held grateful to the palate, whether their blood can impurple the pall of his pride, or their spoils add a feather to the wings of his vanity : and while nature, while agonizing nature is tortured by his ambition, while to supply the demands of his perverse appetite she bleeds at every pore, this imperial animal exclaims; ‘Ye servile

creatures! why do ye lament? why vainly try, by cries akin to the voice of human woe, to excite my compassion? Created solely for my use, submit without a murmur to the decrees of heaven, and to the mandates of me; of me the heaven-deputed despot of every creature that walks, or creeps, or swims, or flies; in air, on earth, or in the waters! Thus the fate of the animal world has followed the progress of man from his sylvan state to that of civilization, till the gradual improvements of art, on this glorious pinnacle of independence, have at length placed him free from every lovely prejudice of nature, and an enemy to life and happiness through all its various forms. [Oswald.]

Proud of his superiority in the scale of existence, imperious man looks down with silent contempt on certain animals which he deems inferior and meaner objects. Sovereign despot of the world. Lord of the life and death of every creature, with the slaves of his tyranny he disclaims the ties of kindred. He subdues by art and cunning the ferocious lion, the tyger, and the wolf, and is tributary to their dead bodies for his accoutrements of war. In this instance man acts without disguise and is consistent. His native ferocity returns, disdainful of the habit and controul of refinement. He prowls malignantly the woods; destroys the carnivorous animal of the desert; with his spoil he renders his person formidable to his fellows; and becomes a murderer, by profession, of the human race. Where the ferocity of man thus circumscribed it would appear temperate, and the retaliation just; but he destroys also those which are exceedingly inferior to him in strength, which are far remote from his dwelling, and which never injured him. The sable and martin are murdered for the unfortunate adornment of their furs; and the civet and musk, for the superiority of their perfumes.

While the feathers of the ostrich are seen to wave

in pensive pride, and to decorate, with graceful blandishments, the smiles of beauty; and the vital threads of the silkworm, attenuated, almost beyond visual perception, to give the playful feld its soft transparency, and to shade, not over, the female form; yet does she not reflect on the practice of destroying the first in their chrysalis state, by boiling water; or think how painfully severe the sufferings and death of the last. Were reflection admitted a place among the delicacies and softnesses of the fair sex, the feathers, the silk, the fur, and skins of animals, (obtained by outrages against nature and by abandoning every impression of compassion, sympathy, feeling, sensibility, and humanity) would be cast aside, and the guiltless vegetable fabric preferred. [Anon.]

When a man boasts of the dignity of his nature, and the advantages of his station, and from thence infers a right of oppression of his inferiors, he exhibits his folly as well as his depravity. What should we think of a strong man, that should exert his pride, his petulence, his tyranny, and barbarity on a helpless innocent and inoffensive child? Should we not abhor and detest him as a mean, cowardly, and savage wretch, unworthy the stature and strength of a man? No less mean, cowardly, and savage is it, to abuse and torment an innocent beast, who cannot avenge or help himself; and yet has as much right to happiness in this world as a child can have: nay, more, if it be his only inheritance. [Dean's Essay on Brutes.]

Montaigne thinks it a reflection on human nature, that few people take delight in seeing animals caress or play together, but almost every one is pleased to see them lacerate and worry one another. I am sorry this temper is become almost a distinguishing character of our nation. Our children are bred up in the principle of destroying life, and one of the first pleasures allowed them is the licence of inflicting

pain upon poor animals : almost as soon as we are sensible of what life is ourselves, we are taught to make it our sport to take it from other creatures. Mr. Locke takes notice of a mother who permitted her children to have animals, but rewarded or punished them as they treated them well or ill. There are animals that have the misfortune for no manner of reason, to be treated as common enemies wherever they are found. The conceit that a cat has nine lives has cost at least nine lives in ten of the whole race of them : scarce a boy in the streets but has in this point outdone Hercules himself, who was famous for killing a monster that had but three lives. Whether the unaccountable animosity against this domestic may be any cause of the general persecution of owls (who are a sort of feathered cats) or whether it be only an unreasonable pique the moderns have taken to a serious countenance, I shall not determine; though I am inclined to believe the former; since I observe the sole reason alledged for the destruction of frogs is because they are like toads. Yet, amidst all the misfortunes of these unfriended creatures, 'tis some happiness that we have not yet taken a fancy to eat them : for should our countrymen refine on the French ever so little, 'tis not to be conceived to what unheard-of torments, owls, cats, and frogs may be yet reserved. [Alex. Pope.] How will man, that sanguinary tyrant, be able to excuse himself from the charge of those innumerable cruelties inflicted on his unoffending subjects committed to his care, formed for his benefit, and placed under his authority by their common Father? whose mercy is over all his works, and who expects that his authority should be exercised not only with tenderness and mercy, but in conformity to the laws of justice and gratitude. But to what horrid deviations from these benevolent intentions are we daily witnesses! no small part of mankind derive their chief amuse-

ments from animals ; of wood. The can nail, by due ther ref sense e stately smith h to the reluc lar of formed ings of who er can be cial an by barb city, h the gen master with a by him dust-c of spin driver dient the pr riding to the he is e which sciplin nature lignan and t which

ments from the deaths and sufferings of inferior animals; a much greater, consider them only as engines of wood, or iron, useful in their several occupations. The carman drives his horse, and the carpenter his nail, by repeated blows; and so long as these produce the desired effect, and they both go, they neither reflect nor care whether either of them have any sense of feeling. The butcher knocks down the stately ox, with no more compassion than the blacksmith hammers a horse-shoe; and plunges his knife into the throat of the innocent lamb, with as little reluctance as the tailor sticks his needle into the collar of a coat.

If there are some few, who, formed in a softer mould, view with pity the sufferings of these defenceless creatures, there is scarce one who entertains the least idea, that justice or gratitude can be due to their merits, or their services. The social and friendly dog is hanged without remorse, if, by barking in defence of his master's person or property, he happens unknowingly to disturb his rest: the generous horse, who has carried his ungrateful master for many years with ease and safety, worn out with age and infirmities, contracted in his service, is by him condemned to end his miserable days in a dust-cart, where the more he exerts his little remains of spirit, the more he is whipped to save his stupid driver the trouble of whipping some other less obedient to the lash. Sometimes, having been taught the practice of many unnatural and useless feats in a riding-house, he is at last turned out, and consigned to the dominion of a hackney coachman, by whom he is every day corrected for performing those tricks which he has learned under so severe and long a discipline. The sluggish bear, in contradiction to his nature, is taught to dance, for the diversion of a malignant mob, by placing red-hot irons under his feet: and the majestic bull is tortured by every mode which malice can invent, for no offence, but that he

is gentle, and unwilling to assail his diabolical tormentors. These, with innumerable other acts of cruelty, injustice, and ingratitude, are every day committed, not only with impunity, but without censure, and even without observation; but we may be assured that they cannot finally pass away unnoticed or unretaliated. The laws of self-defence undoubtedly justify us in destroying those animals who would destroy us; who injure our properties, or annoy our persons; but not even these, whenever their situation incapacitates them from hurting us. I know of no right which we have to shoot a bear on an inaccessible island of ice, or an eagle on the mountain's top; whose lives cannot injure us, nor deaths procure us any benefit. We are unable to give life, and therefore ought not wantonly to take it away from the meanest insect, without sufficient reason; they all receive it from the same benevolent hand as ourselves, and have therefore an equal right to enjoy it. Though civilization may, in some degree, have abated the native ferocity of man, it is not extirpated; the most polished are not ashamed to be pleased with scenes of barbarity, and, to the disgrace of human nature, to dignify them with the name of sports. They arm cocks with artificial weapons, which nature had kindly denied to their malevolence, and, with shouts of applause and triumph, see them plunge them into each other's hearts: they view, with delight, the trembling deer and defenceless hare, flying for hours in the utmost agonies of terror and despair, and at last, sinking under fatigue, devoured by their merciless pursuers: they see with joy the beautiful pheasant and harmless partridge drop from their flight, weltering in their blood, or perhaps perishing with wounds and hunger, under the cover of some friendly thicket to which they have in vain retreated for safety: they triumph over the unsuspecting fish, whom they have decoyed by an insidious

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pretence of feeding, and drag him from his native element by a hook fixed to and tearing out his entrails : and, to add to all this, they spare neither labour nor expence to preserve and propagate these innocent animals, for no other end but to multiply the objects of their persecution. What name should we bestow on a superior being, whose whole endeavours were employed, and whose whole pleasure consisted, in terrifying, ensnaring, tormenting, and destroying mankind ? whose superior faculties were exerted in fomenting animosities amongst them, in contriving engines of destruction, and inciting them to use them in maiming and murdering each other ? whose power over them was employed in assisting the rapacious, deceiving the simple, and oppressing the innocent ? who, without provocation or advantage, should continue from day to day, void of all pity and remorse, thus to torment mankind for diversion, and at the same time endeavour with his utmost care to preserve their lives, and to propagate their species, in order to increase the number of victims devoted to his malevolence, and be delighted in proportion to the miseries he occasioned ? I say what name detestable enough could we find for such a being ? yet if we impartially consider the case, and our intermediate situation, we must acknowledge, that, with regard to inferior animals, just such a being is man. [Soame Jenyns]

The barbarous Europeans teach universal love and yet contract their benevolence to man. In their conduct to animals even generosity is abandoned, and man with all his inflated pride of pre-eminence, humanity, affection, sympathy, fine, sensibility, &c. &c. is not what he thus professes, but partakes yet strongly of his savage nature, otherwise he would at least be merciful and just ; he would receive their assistance and in return alleviate the evils of their state. Mrs. Wollstoncraft humanely observes, that tenderness to animals should

he particularly inculcated as a part of national education. She laments that at present it is not one of our national virtues. Habitual cruelty is caught at school. The transition, as children grow up, from cruelty to animals to domestic tyranny, is easy. The mistaken indulgence of parents; the various instances of wanton or sportive cruelty, continually practiced or applauded by people in all ranks of life; the barbarous customs connived at or countenanced by persons of rank and authority, dispose people's minds to consider brute animals as senseless and insignificant beings, made for their pleasure and sport. A vicious taste and corrupt disposition is thus encouraged, and love and hatred is determined by the standard of whatever our superiors admire or disapprove. True politeness is made to consist in having no sentiment of our own, but to resign gracefully the plainest dictates of truth and common sense to the follies and whims of others. The art of pleasing is the art of flattery and base compliance; and singularity of sentiment is looked on as a mark of a mean, a vulgar and churlish soul. It is falsely supposed that no diversion can be cruel that has the sanction of nobility, and that no dish can be unblessed that is served up at a great man's table, though "the kitchen be covered with blood, and filled with the cries of creatures expiring in tortures." [Guardian, v. 1. No. 61.] "I believe, (says Mr. Ireland in his Illustration of Hogarth's Pictures on cruelty) what are called vicious propensities have their origin in improper education, "Give me a blow that I may beat it," is an infant's first lesson. Thus early taught by proxy, can it excite a wonder if a spirit of revenge becomes a part of it's nature? His first reading is The Seven Champions, and Guy Earl of Warwick; and though he can kill neither dragon nor dun cow, his admiration of those who could, induces him to exert himself in the extirpation of

beetles and earth-worms. Quitting the mother for the master, he peruses histories of what are called heroes, great in proportion to the nations they have depopulated. The annals of his own country furnish him with a list of Barons bold, who led armies of vassals to the field of death, where brothers butchered brothers; and the arrow, sped by a son, pierced the heart of his father,—to determine the tincture of a tyrant's rose!" A wise parent will carefully guard against every species of cruelty being sanctioned or practiced in the presence of his child, least such root of depravity should take nourishment in its bosom; and if unwarily it has fixed, he will use every effort to eradicate the noxious weed, so necessary to calamities attendant on its baneful growth. To check these malign propensities becomes more necessary, from the general tendency of our amusements. Most of our rural, and even infantine sports are savage and ferocious. They arise from the terror, misery, and death of helpless animals. A child in the nursery is taught to impale butterflies or cock-chaffers. As years and strength increase, their sports consist in pursuing, punishing, torturing, and murdering all animals weaker, more defenseless, more innocent, or less vicious than themselves. Thus educated, or permitted to imbibe dispositions and habits from their play-fellows, without remonstrance or correction, it need not become a subject of wonder that children quarrel and fight with one another, and that the vanquished party is further maltreated and plundered. Dogs receive a disposition to attack each other for this propensity in the brutes of human kind who teach and urge them to that practice. The school boy's delight is to prowl among the hedges and woods and to "rob the poor bird of its young." Grown a gentle angler, he snares the scaly fry, or scatters leaden death among the feathered tenants of the air. Ripened to man, he becomes a mighty hunter, grows enamoured

of the chase, and crimson his spurs in the sides of a generous courser, whose wind he breaks in pursuit of an inoffensive deer, or timid hare. Many town diversions have the same tendency. The bird whose melodious warblings echo through the grove, is imprisoned in a sort of Bastile, where, like an unplumed biped in a similar situation, it frequently perishes through anguish or want of food. His tender mistress perhaps orders his eyes to be put out with a red hot knitting-needle, in order to improve his song; the poor bird, in this situation is fortunate if the friendly cat puts in her paw and drags him through the wires. The faithful dog whose attachment and gratitude are exemplary and worthy the imitation of man, when with a farmer or country squire, is well fed, and has no great cause of complaint, except on account of the loss of his ears and tail, which were lopt off to improve nature; and on account of now and then a bruise or broken rib from gentle spurns: but if the poor quadruped falls into the hands of a tanner, an anatomist, or experimental philosopher, alas! of what avail are his good qualities. These canine unfortunates are frequently tortured for the *good of mankind!* Some have their throats cut to prove the efficacy of a styptic, others are bled to death for a philosophical effusion, and many animals resign their breath in the receiver of an air pump. Unfortunate animals!

It is surprising that Hunting should be termed a manly exercise.—It should rather be called a wild passion a brutal propensity, or any thing that indicates its nature. But to give it any connection with reason is making a union between black and white. Manliness implies some mode of action, that becomes a man. Hunting might formerly have been a manly exercise when the country was overrun with boars and wolves, and it was a public service to extirpate them; but to honour with the name of manliness the

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cruel practice of pursuing timid animals, to put them to death, merely for amusement, is to pervert the meaning of words. In countries where the inhabitants are harrassed by ferocious animals, there may be some plea for converting the destruction of them into a sport, and a test of courage to accelerate their extirpation; but in this island hunting loses all dignity, and degenerates into mean cruelty, because it includes cowardice, as there are none but the most inoffensive timid creatures to pursue. The fox is the most troublesome animal we have, and is of course the least exceptionable object of the chase; but, even in this instance, our sportsmen cannot assume the merit of *termin-killers*: for though some thanks may be due for destroying them when very offensive, yet none when gentlemen stock the country again, which is the case, on purpose to renew their savage amusement. There are many ways surely of using manly exercise, at least as healthful—and far more innocent, and less expensive and dangerous, than galloping over hedges, gates and ditches. If the manliness of the action lie in the risk you run of breaking your neck for no end, it would still be greater manliness to jump down a precipice. The destruction of an animal is esteemed amusement! strange perversion of feeling! There are persons who take delight in knocking down an ox: if hunting be a more genteel amusement it is certainly a more cruel one.

Detested sport!

That owes its pleasure to another's pain!
That feeds upon the sobs, and dying shrieks
Of harmless nature!

Cowper.

Those practices, barbarous enough to be derived from the Goths, or even the Sythians, are encouraged in some instances even by Ladies, and the compliment passed by our huntsmen on those of quality who are present is truly savage. The knife is put

into the Lady's hand to cut the throat of an exhausted, helpless, trembling and weeping creature.

What glory, what emolument is gained by persecutions so mean, where the completion is so unequal that the most puny and base of the human kind can bear away the prize?

The reverend sportsman instead of slaying the innocent and peaceful tenants of the fields and woods, ought to declaim against such inhumanity and murder in the pulpit, and practice the doctrine himself; but how can this be expected when many hundred thousand lives have been sacrificed in contentions concerning the tenets of christianity?

"In September 1686, as Frederick William, elector of Brandenburgh, and his electress Dorothea, were hunting after dinner, in an open chair at Golze, about half a mile from Custrin on the Oder, they saw about a hundred paces off, a very stately stag standing with his head pointed from them, but his left side presented towards the left side of the chair. Her most serene Highness took aim, and shot him with a leaden bullet; whereupon the creature made off slowly about three or four hundred paces, losing a great deal of blood, then tottered, dragged his left fore leg, and took into a ditch; where M. Cousart, the elector's gun-smith, by the help of a spaniel, found him standing, and by the elector's orders, lodged another ball in the back part of his head, and finding him still to keep his legs, lodged a third just under his left ear, when the stag dropped as dead, and lay without the least motion. In this condition, Conrad, a forester, and M. Frobenius, the elector's master of the horse, hauled him out of the ditch, and brought him near the chair which was now arrived. The elector commanded Frobenius and Conrad to look for the wound the electress had first given him, which they found had entered close by the upper end of the bone of the fore leg, just under the shoulder blade, and traced it with their

fingers into the cavity of the breast, on towards the right side. The forester went for a cart, and came in about three quarters of an hour, the stag lying all this time on the ground for dead. The country fellows turned him on his belly, lifted his head into the cart, and as they were on the point of raising his body, the stag sprung away from them, and, to the amazement and consternation of every one present, traversed the fields with incredible swiftness. They then pursued him three or four hundred paces, towards the Oder, with hounds, which more than once surrounded him, and impeded his progress; when the forester coming up, shot him in the hinder part of the back; notwithstanding which he made an effort towards a further escape, but, at last, was seized and killed by the dogs, and then brought to the elector's lodge at Golze; where the hunters opened the carcase, and found the heart perforated quite through!" [Gentleman's Mag. vol. xxiv. p. 409.]

"The cruelties of mankind committed on the **brute** creation are falsely **apologized** for by utility; forcing them to destructive labour procures the conveniences of life; and putting them to death supplies aliment. A sympathizing mind sees no necessity to violate the life or liberty of an innocent animal, because the aliment of life may be procured from the vegetable world, and that produced by his own labours; and such aliment procures bodily and mental health, by sublating the humours of the one, and tranquilizing the passions of the other. But what plea can be offered for that preposterous passion, or habit of mind, acquired by custom, of destroying animals, not for the **NECESSITY**, but the **PLEASURES** of *destroying them!* Men of refined understanding are never addicted to this vice, and women who delight in the butchery of the chase should unsex themselves, and be regarded as monsters. This brutal pleasure claims, as a sacrifice to the impious crime of

ingratitude, the tender body of the timorous stag. Why does he not enjoy the same privilege of the inoffensive sheep, whose death is procured with much less pain and torment by the expeditious knife? Why is this trepidating, timorous, weeping, half-humanized animal, selected to procure, by agonizing pain, testified by almost human tears, joy to hearts which should possess superior sympathy as well as superior dignity. Whence is it that the human heart can be so perverted and unnatural, as to receive emotions of pleasure from causes of pity, repay tears with laughter, shrieks of pain with acclamations of joy, duration of misery with the cheerfulness of hope, and the relief of torment by instantaneous death? Let those who can feel no sympathy with the heart-rending groans of the victim, join only with the blood-hounds, from whose ravenous fangs the huntsman snatches the prey, in howlings of disappointed brutality. **O poverty!** if thou art in the enjoyment of the passions of hunger, thirst, and love, thou art to be adored not dreaded; for thou art debarred these brutal pleasures." [J. Stewart] The practice of agriculture softens the human heart, and promotes the love of peace, of justice, and of nature. The excesses of hunting, on the contrary, irritate the baneful passions of the soul; her vagabond votaries delight in blood, in rapine, and devastation. From the wandering tribes of **Tartars**, the demons of massacre and havoc have selected their Tamerlanes and their Attilas, and have poured forth their swarms of barbarians to desolate the earth. [Oswald.]

Horse-racing has been promoted by royal encouragement, and is followed by the nobles of the land, and by professional sharpers, for the purpose of obtaining money according to a code of laws, which honesty has no concern with, called the *laws of honor!* This sport is as little connected with humanity as with honesty. The horse is a most useful,

willing, noble animal; so tractable, that no person under the influence of reason, can ever think of misusing a creature distinguished by such valuable properties. Yet, strange to assert, there is scarcely a man possessed of a good horse, that fails, either for sport or profit, to push its goodness to its destruction, instead of prudently husbanding his good fortune. If a horse can trot ten miles an hour, it is not long before a wager is laid that he performs it in twelve; if this should be accomplished, so much the worse for the excellent beast; higher wagers succeed under an increase of task, till his spirit and powers sink at last under the whip and spur. The savage church-going Christian calculates in his favour the difference only between the bet and the price of his nag. It is certain that horses are far more noble, and more valuable animals in *this* world, than five out of ten of their masters.

Shooting is an expeditious death and has less cruelty in it than the sports of the chase, when the stroke is effectual; but the most expert marksman frequently maims without killing, rendering poor animals miserable all the days of their lives; one perhaps has a broken wing, another a shattered leg; and a third left with a broken bill to perish, or half murdered to linger out life. A person of unaffected sensibility is an enemy to cruelty in every shape, and will not carelessly destroy the well-being of the meanest insect. Man regulates his actions towards his fellow-men by laws and customs. Such laws ought to be observed between man and beast, and which are equally coercive, though the injured party has no power to appeal. Persons accounted good-natured, will stand whole mornings by the side of a bridge, shooting swallows, as they thread the arch, and flit past him, or who will stand angling for hours together. Such persons should have been bred butchers. What humanity possesses that man, who

can find amusement in destroying the happiness of innocent creatures, sporting themselves during their short summer, in skimming in the air or in the water? On the coasts of Wales, and other places where nature has formed rocky barriers against the ocean, sea fowls of different kinds frequent them. One should have thought colonies like these might have been safe from annoy. They are useless when dead — and harmless when alive. It is not however uncommon with certain savages to divert themselves with shooting at these birds as they fly to their nests or return with food for their young!

Is the gentleman or lady fond of angling, a station must be taken beside the murmuring stream, and, with the utmost unconcern, forces the barbed hook through the defenceless body of the writhing worm, and there it must remain, in torture, as a bait for the fish; and if death put a period to its existence, it is no longer fit for use, and must be succeeded by another sufferer. Can there be a more dreadful torture invented? yet we may be told, with a laugh, it is only a worm. Is pain, then confined to beings of a larger size? Are not the parts of a worm exquisitely formed? Most certainly

"The worm, on which we tread,
In corporal self'rance feels a pang as great
As when a giant dies." *Shakespeare.*

There is another species of inhumanity, which all ranks, except the poor and indigent, stand accused of; the custom of travelling post. How often is seen the trembling chaise or coach horse panting for breath, every limb shattered by the hardness of the roads, arrive in the inn-yard, and spent apparently to the last under the extreme exertion. His sides wreathed or bleeding with the lashes or spurs of his unfeeling driver. In vain he is offered food; his mouth is parched with thirst and dust, he cannot eat, and water is denied, because it would endanger his

existence, which is to be preserved for future torment. [Familiar Essays on interesting Subjects; essay the last.] The compiler of this pamphlet recollects with pleasure, a few persons, of feeling dispositions, whose stations in life would allow them to indulge in this mode of travelling; but who from motives of justice, and humanity make even their longest journeys on foot. "What," observes Dr. Gregory, "shall we say to that luxury, which for a momentary gratification of appetite, condemns a creature endued with feeling, perhaps with mind, to languish in torments, and expire by a protracted and cruel death?" (Sermons 2d. edit. p. 100) "and we are so much the creatures of habit, that those who would shudder at tying a lobster to a wooden spit and roasting it alive, will coolly place oysters between the bars of a slow fire; and yet these have doubtless an equal degree of feeling with their armoured brother. It is not to be conceived how much the simple and unoffending energies of life continue to be violated. A pig must be whipped to death to make him tender; and the eel, after being bled, is suffered to writhe in lengthened agonies, that the voluptuous may be more highly regaled by the delicacy of its flesh." "Among the inferior professors of medical knowledge, is a race of wretches whose lives are only distinguished by varieties of cruelty. Their favourite amusement is to nail dogs to tables and open them alive; to try how long life may be continued in various degrees of mutilation, or with the excision or laceration of the vital parts; to examine whether burning irons are felt more acutely by the bone or tendon; and whether the more lasting agonies are produced by poison forced into the mouth or injected into the veins. It is not without reluctance that I offend the sensibility of the tender mind. If such cruelties were not practiced,

it were to be desired that they should not be conceived or mentioned, but since they are continually published with ostentation, let me be allowed to mention them, since I mention them with abhorrence. Mead has invidiously remarked of Woodward, that he gathered shells and stones, and intended to pass for a philosopher. With pretensions much less reasonable, the anatomical novice tears out the living bowels of an animal, and styles himself physician! He prepares himself by familiar cruelty for that profession which he is to exercise on the tender and the helpless; on feeble bodies, and on broken minds; by which he has opportunities to extend his arts of torture, and continue those experiments on his own species which he has hitherto practiced on cats and dogs. What is alledged in defence of these hateful practices, every one knows; but the truth is, that by knives, fire, and poison, knowledge is not always sought, and is very seldom attained. The experiments that have been tried, are tried again; he that burned an animal with irons yesterday, will be willing to amuse himself with burning another to-morrow. I know not that by living dissections, any discovery has been made by which a single malady is more easily cured: and, if the knowledge of physiology has been somewhat increased, he surely buys knowledge dear, who learns the use of the lacteals at the expence of his humanity. It is high time that universal resentment should arise against these horrid operations, which harden the heart, extinguish those sensations which give man confidence in man, and make the physician more dreadful than the gout or stone." [Anonymous.] The Entomologist or Collector of Insects practices the most unrelenting cruelties on flies, moths and spiders. The papilionaceous race are impaled for days and weeks on corking pins. The libellutæ, or dragon flies, are

killed by squeezing the thorax, or with the spirit of turpentine. Swammerdam's method of preserving his caterpillars is regarded as ingenious. He made a small incision or puncture in the tail; then very slowly pressed out all the intestines, and afterwards injected wax. The usual method is to draw out the entrails and fleshy substance through the anus, piece-meal, with a fine wire curved at the end; when the inside is emptied, a glass tube is inserted and dried slowly over a charcoal fire; if the skin is tender it is filled with cotton. In the chrysalis state they are inclosed in a chip-box and exposed to the heat of a fire. Naturalists of some feeling find it difficult to kill the largest kinds of Moths and Sphinxes. The corking pin on which they are impaled is usually dipped in aquafortis, pierced through the body, then withdrawn and a drop of the aquafortis put into the wound. Should this prove insufficient, the point of the pin is put through a card and held in the flame of a candle till it is red hot. Fumigations of sulphur are said to destroy the beauty of the insect; and do not always succeed; not even when exposed under a glass with burning sulphur for half an hour. The Libellulæ tribe are destroyed by a red hot wire being run up the body and thorax. [See Donovan on the Management of Insects.]

Science may certainly be improved, and learning increased without the practice of such barbarities. Tis a worthless science which is acquired at the expence of that humanity which is highly necessary in our journey through life. The cruelty, not to say ingratitude of gibbeting or impaling alive so many innocent beautiful beings, in return for the pleasure they afford us in the display of their lovely tints and glowing colours, is abominable.

The monthly reviewers, after examining a new physiological theory contained in "Experiments on the Cause of Heat in living Animals,

&c. by John Caverhill, M. D. M. R. C. P. F. R. S.¹¹ add, "we claim no small degree of merit with our readers in having, for their information, read the numerous and cruel experiments related in this pamphlet throughout; the perusal of which was attended with a continual shudder at the repeated recital of such a number of instances of the most deliberate and unrelenting cruelty, exercised on several scores of rabbits, in order to ascertain the truth of a strange and extravagant hypothesis. At every page we read of awls stuck between the vertebrae, [joints of the backbone] and into the spinal marrow of living rabbits, who exhibit, at the time, every symptom of exquisite pain, and live ten, twelve, and even nineteen days afterwards: their bladders sometimes bursting, in consequence of their loosing the power of expelling the urine accumulated in them, unless when the unfeeling operator, not out of tenderness, but to protract the miserable life of the suffering animal as long as possible, in order to render the experiment more complete, thought proper to press it out, from time to time, with his hands. But we spare the sensibility of our readers, which must be already hurt by this brief relation of these *immoral* experiments, as we think we may justly term them: for surely there are *moral* relations subsisting between man and his fellow-creatures of the brute creation; and though drovers and draymen do not attend to or respect them, it becomes not philosophers, much less physicians, thus flagrantly to violate them." [Mon. Rev. Sep. 1770. p. 213.] When a large and gentle bullock, after having resisted a ten times greater force of blows than would have killed his murderer, falls, stunned, at last, and his armed head is fastened to the ground with cords; as soon as the wide wound is made, and the jugulars are cut ~~assunder~~, what mortal can without compassion hear the painful bellowings intercepted by his blood, the

bitter sighs that speak the sharpness of his anguish, and the deep sounding groans with loud anxiety, fetched from the bottom of his strong and palpitating heart. Look on the trembling and violent convulsions of his limbs; see, whilst his reeking gore streams from him, his eyes become dim and languid, and behold his strugglings, gasps, and last efforts for life, the certain signs of his approaching fate. When a creature has given such convincing and undeniable proofs of terror, and of pain and agony, is there a disciple of Descartes so inured to blood, as not to refute, by his commisseration, the philosophy of that vain reasoner? It is customary with butchers, (horred name! but justly significant) to tie two calves together by the legs and to throw them across a horse, in which manner they are suspended for two or three hours together, and still longer if the inhuman wretch has business on his way home, or if invited to lounge at a favourite alehouse. It is not uncommon with these professed murderers, in driving a number of sheep, when any one is untraceable, to break a leg of such sheep. The following instance of deliberate cruelty may perhaps stand unexampled. A butcher, driving a flock of sheep, one of them having broke away from the flock, the monster drew his knife, and, with shocking barbarity, cut out the poor creature's eyes, and in that condition turned him to the rest of the flock. Such barbarous inhumanity raised the indignation of all who saw it, except the executioner, who being asked the motive that had induced him to such an act of cruelty, replied with unconcern, that "he was accountable to no person for what he did, and that he would use his own property according to his own mind." [Gentleman's Mag. vol. xxiv. p. 241, 255.]

"Thus the glory of the creation, with the stamp of divinity on his mind, is wrought up to extacies in contemplating the distresses and miseries of his fel-



low animals. If there is an existing animosity, human ingenuity takes care to improve on it. The reason and feeling of man arms the heels of cocks with steel spurs, for his amusement. His joy increases when mastiffs engage in battle, when the patient ox, is hunted, beaten and maimed to madness, when a bull or bear is baited, or when a human monster undertakes to eat a living cat. Humanity demands that the brute creation should be protected by the legislature; but from what quarter can this be expected when kings are elevated to the exercise of tyranny over all animated nature? Their serious business is to discover, to subjugate, to desolate countries, and to reduce the human species. Their domesticated amusements, from the fly-killing emperor to the royal sportsman, are destruction on a smaller scale; and boxing, which is setting the most worthless of the human species to break jaws, to force eyeballs out of their sockets, to flatten the nose, or to dash each other to the ground with such dexterity as they shall never rise again, is a princely amusement."

[Gent. Mag. Jan. 1789.] We have said that animals should be protected by the legislature, but there exists no statute which punishes cruelty to animals, *simply as such*, and *without* taking in the consideration of it as an *injury to property*. "I have long been convinced," says Capel Loth, "that cruelty to all animals, committed by man (their fellow-creature, though in a different sphere, and not their superior when so debased and depraved) is, when publicly committed in a town, or high road, an offence indictable at Common Law, as a nuisance, where the cruelty is manifest and extreme; it being an evident violence against human feelings, and, at the same time, of pernicious tendency; and, if I mistake not, that it is so indictable has been determined, though I do not find the case." [Monthly Mag. vol. 4. p. 197.] A merciful man will

discover that he possesses that attribute by "shewing mercy to his beast." Mahomet made a tenderness to animals an essential part of a Mussulman. The Indian Bramins are distinguished by their judicious concern even for noxious brutes and insects. The christians are the only people who are cruel to so great a part of the works of the Deity they worship.

I remember once (says Mr. Ireland) seeing a practical lesson of humanity given to a little chimney-sweeper, which had, I dare say, a better effect than a volume of ethics. The young soot-merchant was seated upon an alehouse bench, and had in one hand his brush, and in the other a hot buttered roll. While exercising his white masticators, with a perseverance that evinced the highest gratification, he observed a dog lying on the ground near him. The repetition of *poor fellow! poor fellow!* in a good natured tone, brought the quadruped from his resting place: he wagged his tail, looked up with an eye of humble entreaty, and in that universal language which all nations understand, asked for a morsel of bread. The sooty tyrant held his remnant of roll towards him, but on the dog gently offering to take it, struck him with his brush so violent a blow across the nose as nearly broke the bone. A gentleman who had been, unperceived, a witness to the whole transaction, put a sixpence between his finger and thumb, and beckoned this little monarch of May-day to an opposite door. The lad grinned at the silver, but on stretching out his hand to receive it, the teacher of humanity gave him such a rap upon the knuckles with a cane, as made them ring. His hand tingling with pain, and tears running down his cheeks, he asked, *what that was for?* "To make you feel," was the reply. "How do you like a blow and a disappointment? the dog endured both; had you given him a piece of bread, this sixpence

“ should have been the reward ; you gave him a blow ; I will therefore put the money in my pocket.”

The kindness which mankind condescend to shew to animals will generally be found to originate in whim and caprice. Ladies are fond of a lap-dog, squirrel, parrot, monkey, cat; and it sometimes happens that a sportsman's dog or horse are his bosom friends ; but when the horse is grown old or disabled, and the dog has lost his scent or speed, the first is made a drudge, and the latter treated with cruelty and contempt. When a few exceptions, chiefly of this kind, are made, the conduct of man appears a continued scene of oppression, and the existence of his unfortunate vassals miserable. Nor does the ferocity of man stop here, their agonies, whether accidental or inflicted, become his diversion and sport.

Were a man to see a partridge drowning, he would not rescue it for the sake of preserving its life, but for the sake of eating it. Let no person say, these are silly unfounded charges ; they are daily practiced and within the notice of the most superficial observer, even in a country that boasts of civilization and refinement. Let not mankind plead that all things were made for their use. Vaunting superiority ! perverse arrogation of fortuitous plenitude ! Let them first shew that they understand the true limits between utility, justice, and abuse. A right founded on power, is an ignominious usurpation.

The inconsistencies of the conduct and opinions of mankind in general are evident and notorious, but when ingenious writers fall into the same glaring errors our regret and surprise are justly and strongly excited. Annexed to the impressive remarks by Soame Jenyns (inserted page 36 of this pamphlet) we met with the following passage, “ God has been pleased to create numberless animals intended for

our sustenance; and that they are so intended, the agreeable flavour of their flesh to our palates, and the wholesome nutrient which it administers to our stomachs, are sufficient proofs: these, as they are formed for our use, propagated by our culture, and fed by our care, we have certainly a right to deprive of life, because it is given and preserved to them on that condition." It will hereafter be argued that the bodies of animals are not intended for the sustenance of man; and the decided opinions of several eminent medical writers and others, will sufficiently disprove assertions in favour of the wholesomeness of the flesh of animals. The agreeable taste of food is not always a proof of its nourishing or wholesome properties. This truth is too frequently experienced in mistakes ignorantly or accidentally made, particularly by children in eating the fruit of the deadly night-shade, the taste of which resembles the black curran, and is extremely inviting by the beauty of its colour and shape. That we have a right to make attacks on the existence of any being because we have assisted, and shewn compassion, tenderness, and affection to such being is an assertion opposed to every established principle of justice and morality. A "condition" cannot be made without the mutual consent of parties, and therefore what this writer terms "a condition" is nothing less than an unjust, arbitrary, and deceitful imposition. It is uncertain to what extent in this country the excess of unfeelingness to animals may arrive, or the cultivation of the carnivorous propensity. In the low countries, cows are always fed in the house; and in the Agricultural Report of the West-Riding of Yorkshire, we find, that in the neighbourhood of Leeds, cows have been kept all the summer in the house and fed with grass. An ingenious and very respectable modern Agriculturist urges the propriety and points out many advantages that, he

thinks, would arise from an universal consent to eat the flesh of horses. And yet in spite of that general insensibility with which the practice of oppression, and the habits of speculative cruelty, have increased our feelings, there are some who are affected by the sufferings of other animals; and from their distress are drawn the finest images of sorrow. Would the poet paint the deep despair of the mind, from whose side the ruthless hand of death hath snatched suddenly the lord of her affections, the love of her virgin heart; what simile more apt to excite the sympathetic tear than the turtle-dove forlorn, who mourns, with never-ceasing wail, her murdered mate? Who can refuse a sigh to the sadly-pleasing strains of *Philomela*,

“ When returning with her load'd bill,
Th' astonished mother finds a vacant nest,
By the hard hand of unrelenting clowns,
Robt'd? To the ground the vain provision falls;
Her pinions ruffle, and, low-drooping, scarce
Can bear the mourner to the poplar shade;
Were, all abandon'd to despair, she sings
Her sorrows through the night, and on the boughs
Sole sitting; still, at every dying fall,
Takes up again her lamentable strain
Of winding woe, till, wide around, the words
Sigh to her song, and with her wail resound.”

Such lines exhibit instances that the sons of science sport with sentiments of mercy, which they do not *feel*, or feeling *practice not!* Does the fickle and inconstant maid repress the secret emotions of tenderness, and abandon the humble love-devoted youth to despair; does he quit his native abode of innocence and retire to a lonely hermitage? attend for a moment to the beauty and humanity of his reflections; and, for a moment, consult *thy* feelings, whether they are still of the native species of man, or are degenerated to those of a hyena.

“ No flocks that range the valley free
To slaughter I condemn;
Taught by that power that pities me
I learn to pity them;

.....

But from the mountain's grassy side
A guiltless feast I bring;
A srip with herbs and fruits supply'd,
And water from the spring."

" If it is allowed that brute animals are more than mere machines, have an intelligent principle residing within them, which is the spring of their several actions and operations, men ought to use such methods in the management of them, as are suitable to a nature that may be taught, instructed, and improved to his advantage; and not have recourse only to force, compulsion, and violence. Brutes have sensibility; they are capable of pain; feel every bang, and cut, or stab, as much as man himself, some of them perhaps more, and therefore they should not be treated as stocks or stones. It is lamentable to think, that any occasion should be given for remarks of this sort, at a time when the world is possessed of so many superior advantages; when mankind exceed the pitch of former ages in the attainments of science. But the fact is notorious, maugre all the privileges we enjoy under the improvements of natural reason and the dispensations of religious light, cruelty is exercised in all its hideous forms and varieties. Brutes are every day perishing under the hands of barbarity, without notice, without mercy; famished, as if hunger was no evil; mauled, as if they had no sense of pain; and hurried about incessantly from day to day, as if excessive toil was no plague, or extreme weariness was no degree of suffering. Surely the sensibility of brutes intitles them to a milder treatment, than they usually meet with from hard and unthinking wretches. Man ought to look on them as creatures under his protection, and not as put into his power to be tormented. Few of them know how to defend themselves against him as well as he knows how to attack them. For a man therefore to torture a brute, shews a meanness of spirit. If he does it out of wantonness, he is a fool; and a coward; if for plea-

sure, he is a monster. Such a mortal is a scandal to his species, and ought to have no place in human society." [Dean on the future life of brutes.]

The reader might justly conclude the compiler of this small work inherited a tinge of misanthropy, were he not most readily to allow his species every degree of humanity to which they are intitled. He will not omit therefore to insert an instance or two, out of many, of sincere friendship and affection which has subsisted between unfortunate human beings and the canine species. Abstracted from the society of our fellows, whether from the influence of adversity, disappointment, or malevolence, the heart, habituated to attach itself to objects of esteem or love, will, involuntarily, continue, as a last resource, to seek for a sympathizing associate, even in the lower orders of animated existence, after being deprived, perhaps repeatedly, of what it had fondly expected to prove sources of rational satisfaction or supreme delight.

"A respectable character, after having long figured away in the gay world at Paris, was at length compelled to live in an obscure retreat in that city, the victim of severe and unforeseen misfortunes. He was so indigent that he subsisted only on an allowance from the parish. Every week a quantity of bread was sent to him sufficient for his support, and yet at length, he demanded more. On this the Curate sent for him. He went: "Do you live alone?" said the curate: "With whom, sir," answered the unfortunate man, "is it possible I should live? I am wretched, you see that I am, since I thus solicit charity, and am abandoned by all the world." "But sir, continued the curate, "if you live alone, why do you ask for more bread than is sufficient for yourself?" The other was quite disconcerted, and at last, with great reluctance, confessed that he had a dog. The curate did not drop the subject. He desired him to observe that he was only the distributor

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of the bread that belonged to the poor, and that it was absolutely necessary that he should dispose of his dog. Ah sir! exclaimed the poor man, weeping, "and if I should lose my dog, who is there then to love me? The good pastor, melting into tears, took his purse, and giving it to him, "take this, sir," said he;—"this is mine this I can give." [Speculator, No. 22.]

Miss Eliza Ryves was descended from a family of distinction in Ireland. She was deprived of an affluent independence, by the unfavourable decision of a law-suit, in which her all was expended. Literature was a magnet that attracted her. She wrote two volumes of poems, and for a newspaper; trafficked with booksellers, and was one of the correspondents of Della Crusca. She retired to an obscure part of Islington; translated Rousseau's "Social Compact" and other works. But why detail the particulars of her life? read it in the character of Lavinia in her work of imagination, entitled the "Hermit of Snowden," and take the anecdote in her own words. "While Lavinia was talking, in came a favourite dog of hers. I received the dog with fondness. Lavinia endeavoured to conceal a tear which tricked down her cheek. Afterwards she said, "Now that I live entirely alone, I shew Juno more attention than I had used to do formerly. *The heart wants something to be kind to*,—and it consoles us for the loss of society, to see even an animal derive happiness from the endearments we bestow on it!" "The heart wants something to be kind to;" Eloquent truth! What sensibility in this sympathetic expression! What delicacy in the circumstance! How must it be experienced by the sorrowing and forsaken female, who, like Eliza Ryves, was virtuous amidst despair, and evinced an heroic fortitude, while her soul shuddered with all the delicacy of feminine softness." [Monthly Mag. vol. 4, p. 214.]

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*The Primeval State of Man examined, and Instances
of frugivorous Habits adduced from History.*

" Famed for wisdom perhaps at a period more remote than what we claim as the æra of our creation, Hindostan never affected those pernicious arts, on which we wish to establish a proud pretence to superior intelligence. Born at an earlier age of the world than other legislators can boast, Burmah, or whoever was the lawgiver of India, seems to have fixed by his precepts the lovely prejudices of nature, and to have prevented by his salutary institutions the baneful effects of subsequent refinement. Notwithstanding the frequent invasions of barbarians, European or Asiatic, and the consequent influx of various rites, the religion of Burmah, congenial as it is to the gentle influence of the clime, and to the better feelings of the heart, bids fair to survive those foreign schemes of superstition, that tremble on the transient effervescence of that baleful enthusiasm to which they owe their birth. The merciful Hindoo diffusing over every order of life his affections, beholds, in every creature, a kinsman; he rejoices in the welfare of every animal, and compassionates his pains; for he knows and is convinced, that the essence of all creatures is the same, and that one eternal First Cause is the father of us all. Hence the merciful Hindostan is solicitous to save every species of animal, whilst the cruel vanity and exquisite voraciousness of other nations are ingenious to discover in the bulk, or taste, or beauty of every creature a cause of death, an incentive to murder. Thus the prejudices of religion concur to protect the mute creation from those injuries which the powerful are but too prone to inflict upon the weak. Disgusted with continual scenes of slaughter and desolation, pierced by the incessant shrieks of suffering innocence, and shocked by the shouts of persecuting brutality,

the humane mind averts abhorrent from the view, and turning her eyes to Hindostan, dwells with heart-felt consolation on the happy spot, where mercy protects with her right hand the streams of life, and every animal is allowed to enjoy in peace the portion of bliss which nature prepared it to receive.

To where the far-fam'd Hippemolian strays,
Renown'd for justice, and for length of days,
Thrice happy rave ! that, innocent of blood,
From milk innoxious seek their simple food ;
Love sees delighted, and avoids the scene
Of guilty Troy. *Pope's Homer's Iliad.*

Let us say, with the merciful Hindoos, that dumb creatures were sent by God into the world to exercise our charity; and, by calling forth our affections, to contribute to our happiness. Let us consider them as mute brethren, whose wants it becomes us to interpret, whose defects it is our duty to supply. The benevolence we bestow on them is amply repaid by the benefits which they bring; and the pleasing return for our kindness is, that endearing gratitude which renders the care of providing for them a pleasing occupation.

The tender-hearted Hindoo would turn from our tables with abhorrence. To him our feasts are the nefarious repasts of Polyphe-mus; while we contemplate with surprise, his absurd clemency, and regard his superstitious mercy as an object of merriment and contempt ” [Oswald.]

“ Never by primæval man, were violated the rights of hospitality; never, in his innocent bosom, arose the murderous meditation; never, against the life of his guests, his friends, his benefactors, did he uplift the butcher-axe. Sufficient were the fruits of the earth for his subsistence; and, satisfied with the milk of her maternal bosom, he sought not, like a perverse child, to spill the blood of nature. But not to the animal world alone were the affections of man confined; for whether he surveyed the glowing vault of heaven, or his eyes reposed on the greeny fresh-

ness of the lawn; whether he listened to the tinkling murmur of the brook, or melted in pleasing melancholy amid the gloom of the grove, joy, rapture, veneration, filled his guiltless breast: his affections flowed on every thing around him; his soul entwined on every tree or shrub, whether they afforded subsistence or shade: and wherever his eyes wandered, wondering he beheld his gods, for his benefactors smiled on every side, and gratitude gushed upon his bosom whatever object met his view. [The first adoration of mankind was paid, no doubt, to heaven and earth, and this worship was nothing else than a sentiment of gratitude emanating from the heart. Ridiculous! says the Christian, to worship brute bodies, which bestow this benign influence from necessity, and without the sentiment of benevolence. Yes, the savage feels and admires, but does not make nice calculations to escape from the demands of gratitude.—If we are not to pay our worship to any thing in heaven or on the earth, to what then is our adoration due? To an invisible something, which every man fashions according to his own fancy.] But what were the beauties of the landscape to the living roses that bloomed on the cheek of his love! And what were the *vernal delights* compared to the soft thrill of transport which the kind glance of his beloved excited in his soul! But as yet the demon of avarice had not poisoned the source of joy; thy darts, O Love! were not barbed with despair; but thy arrows were the thrill of rapture, thy only pain the blissful anguish of enjoyment.

Such were the feasts of primæval innocence; such the felicity of the golden age. But long since, alas! are those happy days elapsed. That they ever did exist is a doubt with the depravity of the present day; and so unlike are they to our actual state of misery, that the story of primal bliss is numbered with the dreams of visionary bards.

That such a state did exist the concording voice of various tradition offers a convincing proof; and the *lust of knowledge* is the fatal cause, to which the indigenous tale, of every country, attributes the loss of paradise and the fall of man. [The felicity of the golden age is still, at certain intervals, celebrated in the East Indies, at the temples of Jaggernat and Ma-moon. During those seasons of festivity the several casts mix together indiscriminately in commemoration of the perfect equality that prevailed amongst mankind in the age of innocence.] Misled by the *ignis fatuus* of science, man forsook the sylvan gods, and abandoned the unsolicitous, innocent, and noble simplicity of the savage, to embrace the anxious, operose, mean, miserable, and ludicrous life of man civilized. [“It is the greatest boast of philosophy and eloquence, that they first congregated men, dispers'd, united them into societies, and built up the houses and walls of cities. I wish they could unravel all they had woven; that we might have our woods and our innocence again, instead of our castles and our policies. They have assembled many thousands of scattered people into one body; ‘tis true they have done so; they have brought them together into cities to cozen, and into armies to murder one another.”—Cowley, “On the Danger of an Honest Man’s keeping Company.”] Hence the establishment of towns and cities, those impure sources of misery and vice; hence arose prisons, palaces, pyramids, and all those other amazing monuments of human slavery; hence the inequality of ranks, the wasteful wallow of wealth, and the meagerness of want, the abject front of poverty, the insolence of power; hence the cruel superstitions which animate to mutual massacre the human race; and hence, impelled by perverse ambition and insatiate thirst of gain, we break through all the barriers of nature, and court, in every corner of the globe, supremacy

of guilt. The arts, as those pernicious inventions were entitled, involved with man in one common ruin, the inferior orders of animals. But to this atrocious tyranny which we now exercise over kindred souls without feeling or remorse, the human race were conducted by gradual abuse. For however severe the services might be which man, newly enlightened, required from his former friends, still he respected their life, and, satisfied with their labour, abhorred to shed their blood." [Oswald.]

The Athenian court called the Areopagite was particularly careful to punish those who were guilty of cruelty to animals. Even a child, who, in the wantonness of his recreation, had deprived an innocent bird of its sight, was condemned by one of these Grecian magistrates, and suffered a very severe punishment. It appears from the Mosaic records, that for more than 1600 years—even till after the deluge, mankind lived on vegetable food only; and though they exercised a gentle dominion over the brute creation, they did not use their flesh for food. They had indeed a prescribed regimen. "Every herb bearing seed, which is upon the face of the earth, and every tree in which is the fruit of a tree, yielding seed: to you it shall be meat." [Genesis, chap. i. ver. 29.] The difference between the lengths of men's lives before the flood compared with those who lived after it, may reasonably be urged in proof that while they fed on vegetables they lived whole ages, but on betaking themselves to the use of animal food they experienced a shortened date. Undoubtedly before the flood, infirmities were either few or cured by a regimen of diet only, since we hear of no distempers or physicians till about 600 years after that æra. The Israelites were constantly fed with manna during 40 years, in the wilderness, except one month, in which God shewed his power by supplying them with quails. The promises made

to the patriarchs, were assurances of the "dew of heaven," and the "fat of the earth." The promised land is represented as "flowing with milk and honey, a land of wheat, barley, figs, pomegranates, &c." without the least mention of animal food. The manna did not cease to fall till the Israelites began to eat of the fruits of the land of Canaan. It is observable that whenever God prescribes or directs a regimen, no mention is made of the flesh of any animal, and that when it is allowed, the permission is clogged with so many precautions and exceptions that he seemed more to discourse than recommend it.

"If any credit be given to the Jewish history of nature, an indulgence for animal food was not granted till the æra of longevity was expired, or at least they took place together; and not till the spiritual corruptions of pride, tyranny, malice, revenge, murder, and brutal commerce, so universally raged, that infinite wisdom, to begin a new world, was forced to destroy, by a deluge, the whole race of mankind, except a few of the most innocent and least depraved." [Cheyne, on Regimen, &c. p. 62, edit. 1753.]

That nothing but vegetable food was eaten before the flood appears from the command to Noah, relating to provisions to be laid up in the ark. "And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. [Gen. vi. 21.]

The ancient Greeks lived entirely on the fruits of the earth. [See Porphyrius, *περὶ αὐτοχθόνων ταῦτα*, book 4, parag. 2.] The ancient Syrians abstained from every species of animal food. [See ibid, b. 4, par. 15.]

By the laws of Tripolemus, the Athenians were strictly commanded to abstain from all living creatures. [See Porphyrius de Abstinentia.] Even so late as the days of Draco, the Attic oblations consisted only of the fruits of the earth. [See Potter's Antiquities of

Greece, vol. i. p. 188.] Among the works which remain of the Pythagorean Porphyrus (that zealous antichristian of the third century), there is one on the abstinence from flesh, wherein he upbraids Firmus Castricius, to whom it is dedicated, with having quitted the vegetable diet, though he had acknowledged it was the properest for preserving health, and facilitating the study of philosophy. And he adds,—since you have eat flesh, experience has taught you that your acknowledgement was well founded. [Tissot.]

The inhabitants of the Atlantic islands, who were unacquainted with all animal diet, were famous for uninterrupted sleep, and were ignorant of what it was to dream. [Tissot.] The long lives of the primitive race of men were owing to the salubrity of their food and the moderation of their desires. Bread, milk, the fruits of the earth constituted their aliment. The spontaneous productions of nature were the sole delicacies their appetites craved, and they quenched their thirst at the limpid stream. The golden age derives its splendid appellation from the innocence of its manners and the simplicity of its food. The Greek historians, when describing the primitive ages of the world, relate that the first men regaled on every mild and wholesome herb they could explore, and on such fruits as the trees spontaneously produced. [Diod. Siculus. p. 8, edit. Rhodoman, Hanov. 1604.]

Ælian also affirms, that the food of the primæval generations was different according to the respective productions of various countries: the ancient Arcadians lived on acorns, the Argives on pears, the Athenian on figs. [Æliani var. Hist. p. 299. Edit. Gronev. L. Bat. 1731.] The poets corroborate the testimony of the historians with regard to the diet of the first inhabitants of the earth. [Hesiod. opera & dies, ver. 117. Virg. Georg. lib. i. ver. 125. Tibullus, lib. i. eleg. 3, ver. 45. Ovid.

Metam. lib. i. ver. 103.]

In the patriarchal age we behold women of the most illustrious families employed in offices of menial drudgery, tending their father's flocks, and fetching water from the spring. and in the *Odyssey Nausicaa*, the daughter of the great king of the Phœacians washes her own clothes, [Oyss. Z, ver. 57.] and her mother, the queen, employs herself, from the first dawn of the morning, in the labours of the loom. Such were, says Madame Dacier, the manners of the heroic ages; of those happy times in which no luxury, no effeminacy were known, and during which they made glory consist only in labour and virtue, and shame in indolence and vice. Sacred and prophane history concurs in informing us, that it was then the custom for persons to perform servile offices themselves, and this custom was a valuable remain of the golden age. The patriarchs worked with their own hands. Women of the first distinction went to fetch water. Rebecca, Rachel, and the daughters of Jethro tended their own flocks. In Fabius Pictor, Rhea herself goes to draw water. The daughter of Tarpeius does the same in Livy. [Madame Dacier dans sa Preface sur Homere.]

The first and pure ages of the Roman republic exhibit to us Dictators and Consuls employed in the most laborious offices of agriculture. [Plinii Hist. Nat. lib. xviii. cap. 3, p. 810, edit. Francof. 1608.] The same hand that directed the plough regulated the republic and saved the commonwealth. [Valerius Maximus, p. 370, edit. Torrenii Leidæ, 1726.] Such independent integrity and simplicity of manners it was not in the power of gold to corrupt. [Valerius Maximus, p. 370, edit. Torrenii Leidæ, 1726.] We behold Fabricius (concerning whom the king of Epire declared, that it was easier to turn the sun from his course than this venerable patriot from his principles), after having been honoured with several triumphs, eating, in a

corner of his cottage, the pulse he had himself raised and gathered in his garden. [Seneca de Providentiâ, p. 311, edit. Gronov. 1672. Rollin Belles Lettres, tom. i. p. 21.] Horace tells us that Scipio and Lælius, while their cabbage was boiling, used to spend the vacant hour and indulge the sallies of social mirth and humour, with Lucilius the old poet. [Horat. Sat. I. xi. sat. 1, ver. 70.] In proportion as luxury increased, the life of man was abbreviated. The seven kings of Rome reigned longer than the first twenty emperors. [Harwood on Temperance.] Epicurus, whose doctrines were so irreligious and effeminate, was, in his life, very devout and laborious: he wrote to a friend of his, that he lived on nothing but biscuit and water, and desired him to send a little cheese, to reserve till he had a mind to make a sumptuous feast. [Montaigne, b. ii. c. 11.]

The Turks have alm-houses and hospitals for beasts. The Romans made public provision for the nourishment of geese, after the watchfulness of one of them had saved their capitol. The Athenians made a decree that the mules which had been employed in the building of the temple, called Hecatompedon, should be free, and allowed to graze any where without molestation. It was the common practice of the Agrigentines to give solemn interment to their favourite beasts. [Diodorus of Sicily, lib. xiii. c. 17.] The Egyptians interred wolves, bears, crocodiles, dogs and cats in sacred places, embalmed their bodies, and wore mourning at their death. [Ibid.] The Romans continued their grandeur till tainted with this vice; among them to have eaten three times a day was a thing prodigious. Seneca, though worth millions, preferred a crust of bread and a draught of water.

*Indications that Man was intended by Nature to subsist
on the Produce of the Earth.*

That man was intended by nature, or, in other words, by the disposition of things, and the physical fitness of his constitution, to live entirely on the produce of the earth, will appear evident when it is considered, that the fruits of the earth grow spontaneous in every clime, and are easily attained, while animal food is a luxury, which the major part of mankind cannot reach. The peasantry of Turkey, France, Spain, Germany, and even of England, that most carnivorous of all countries, can seldom afford to eat flesh. The barbarous tribes of North America, who subsist almost entirely by hunting, can scarce find, in a vast extent of country, a scanty subsistence for a handful of inhabitants.

"In the savage state," says Dr. Darwin, "where men live solely by hunting, I was informed by Dr. Franklin, that there was seldom more than one family in a circle of five miles diameter; which in a state of pasturage would support some hundred people, and in a state of agriculture many thousands. The art of feeding mankind on so small a grain as wheat, which seems to have been discovered in Egypt by the immortal name of Ceres, shewed greater ingenuity than feeding them with the large roots of potatoes, which seem to have been a discovery of ill-fated Mexico. This greater production of food by agriculture than by pasturage, shews that a nation nourished by animal food will be less numerous than if nourished by vegetable; and the former will therefore be liable, if they are engaged in war, to be conquered by the latter, as Abel was slain by Cain. The great production of human nourishment by agriculture and pasturage evinces the advantage of society over the savage state; as the number of mankind becomes increased a thousand

fold by the arts of agriculture and pasturage; and their happiness is probably, under good governments, improved in as great a proportion, as they become liberated from the hourly fear of beasts of prey, from the daily fear of famine, and of the occasional incursions of their cannibal neighbours. But pasturage cannot exist without property, both in the soil, and the herds which it nurtures; and for the invention of arts, and production of tools necessary to agriculture, some must think and others labour; and as the efforts of some will be crowned with greater success than that of others, an inequality in the ranks of society must succeed; but this inequality of mankind in the present state of the world is too great for the purposes of producing the greatest quantity of human nourishment and the greatest sum of human happiness; there should be no slavery at one end of the chain of society, and no despotism at the other.—By the future improvements of human reason such governments may possibly hereafter be established, as may a hundred-fold increase the numbers of mankind, and a thousand-fold their happiness." [Zoonomia, vol. 2, p. 670.]

Origin of Flesh-eating.

"The first introduction of animal food among the Phœnicians, arose from the following incident, as related by Neenthes Cyzicenus and Asclepiades Cyprus. In the beginning no animal was sacrificed to the gods, nor was there any positive law to prevent this, for it was forbidden by the law of nature. In the time of Pygmalion, however (a Phœnician who reigned in Cyprus), an occasion occurred in which it was thought necessary to redeem life by life, and an animal was sacrificed and totally consumed by fire. Some time after the introduction of this practice, a part of the burnt offering happening to fall on the ground, the priest picked it up, and burning his hand in the action, in order to mitigate

the pain, applied his fingers to his mouth. Inticed by the flavour of the flesh, and unable to restrain his eager desire, he eat himself, and gave part of the sacrifice to his wife. When Pygmalion was made acquainted with this atrocity, he caused them both to be thrown down a rock, and gave the priesthood to another; the new priest soon fell into the temptation of his predecessor, and was punished in the same manner. His fate, however, did not deter imitation, and that which was committed by many was soon practised with impunity by all" [Porphy. de Abstin. &c.]

The offerings of gratitude, which in the first ages the human race sacrificed to the gods, consisted simply of grass. In proportion, however, as men multiplied their enjoyments, more costly offerings were made of honey, wine, corn, incense. The latest mode of sacrifice, that of immolating animals, did not, like the custom of sacrificing fruits, owe its origin to any glad occasion or joyful circumstance, but was rather the consequence of famine or some other dire distress. Of all the animals that were slain among the Athenians, the first cause of death, says Porphyrius, was either anger, fear, or accident. A woman, for example, of the name of Clymene, by an involuntary blow killed a hog. Her husband, terrified at the impiety of the action, went to Delphos, to consult the oracle in what manner the crime should be expiated. The Deity of Delphos treated the affair as a venal transgression, and men began soon to consider the murder of swine as a matter of little moment. [Porphy. de Abstin.]

To a certain priest who asked permission to offer up sheep on the altars of the gods, the oracle at length gave leave, but with great circumspection. The oracle runs thus:

Οὐ Κε θεμις καίνειν σιών γένος εγι βιάιας
Εγγραφειστρέπων. Ο δ' εκστοιον αν καλλιευσθη,
Χειρισθει το δ' επιστιχοπε, φτι. δικαιας.

“ O son of the prophets! it is not lawful to slay by violence the sheep; but if any of them should consent voluntarily to his death, him you may with clean hands lawfully sacrifice.” The first slaughter of a bullock amongst the Athenians is related in the following manner by Porphyrius, on the testimony of tradition, and more ancient writers: his account is also confirmed by Pausanias in his description of Greece, lib. i. c. 24. In the reign of Erechtheus, a priest of the name of Diomus having placed upon the altar of Jupiter Palieus an offering, consisting of barley and honey, a bullock happened to approach the altar and put his mouth to the offering. Enraged at the bull for tasting and trampling upon the consecrated cake, the zealous priest seized an hatchet and killed the animal by a single blow. No sooner had he perpetrated, than he began to repent him of the impious action. He buried the bullock, and impelled by an evil conscience, fled of his own accord to the island of Crete. Soon after, the Athenian territories were afflicted by a great famine. The Athenians sent to consult the Oracle at Delphos, with respect to the means of relieving themselves from this calamity; the Pythian priestess returned them this response, “ that there was at Crete an exile who would expiate their afflictions, and that if they would inflict punishment on the *slayer*, and erect in the place where he fell a statue to the *slain*, that this would greatly benefit those who tasted, as also those who had not touched, the dead.” Having made search for the exile mentioned by the oracle, the Athenians at length found this Diomus, who thinking to take away the stigma and odium of his crime by communicating it to all, told them the city ought to slay a bullock. As they stood hesitating at this proposal, and unable to decide who should perpetrate the deed, Diomus offered to strike the blow on these conditions, that they would grant him the free-

dom of their city, and also participate with him in the murder of the animal. Having agreed on these conditions they returned to the city, where they regulated the order of the execution in the manner in which it still is performed by them at this day. They chose a number of virgins to bring water in order to whet the hatchet and the knife. When these weapons were sharpened, one man delivered the axe, another struck the bullock, and a third cut his throat. They then skinned the animal, and all those that were present tasted of his flesh. Having done this they sewed up the skin, stuffing it with straw, and setting it up as if it were alive, put a plough to his tail, and placed him as it were in act to till the ground. They then called before the tribunal of justice those who had been guilty of the fact, in order that they might justify themselves. The virgins who brought the water threw the blame on those who had whetted the steel; they who had whetted the steel blamed the person who delivered the hatchet; he threw the blame on the man who cut the bullock's throat, and the latter accused the weapon, which, as it could not defend itself, was found guilty of the murder, and thrown into the sea." [Porphy. de Abstin. lib. ii. par. 29 and 30.]

Something similar to the above is related of a northern herd of Tartars. "The bear has also some part in their divine worship. As soon as they have killed the creature, they pull off its skin, and hang it in the presence of their idol on a very high tree, and afterwards revere it, and amuse themselves with doleful lamentations, as if they repented of the impious deed. They ridiculously plead that it was the arrow, not they, that gave the lethal wound, and that the feather added wings to its unhappy flight," &c. [Astley's Voyage, vol. iii. p. 355.]

The dreadful calamities occasioned by a great deluge forced the Chinese to feed upon their fellow-creatures. "Les eaux yu

étoient pour ainsi dire arrivées jusqu' au ciel et elles s' élevoient au-dessus des plus hautes montagnes : les peuples périssaient ainsi misérablement. Au milieu de cet affreux déluge.—Je commençois par couper les bois, en suivant les chaînes des montagnes : après quoi Pey et moi nous apprimes aux hommes à manger de la chair.” “The waters, if we may be allowed the expression, reached almost to the sky, and rose above the highest mountains. The miserable people were in danger of perishing amidst this dreadful inundation. I immediately attempted my escape by avoiding the woods and following the chain of mountains. After which, Pey and I first taught men (by means of the inevitable necessity to which they were reduced) to eat flesh.” [Du Halde, vol. ii. p. 301.]

In the same manner the natives of Canaan and Mesopotamia were driven to the dire necessity of feeding upon their fellow creatures, by a deluge which covered the face of the earth, and destroyed the *green herb* which God had given to the human race for food. In this deplorable state the children of Noah were compelled to lay their hands on the life of the cattle of the field, and God found it necessary to deliver to the patriarch a new precept. “Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things.” [Gen. ch. ix. ver. 3.]

Thus we find that nothing short of the most consummate distress could compel the human race to subsist by the murder of other animals. Unfortunately for every order of life the horrid act of violence, suggested by a lawless necessity, had become by frequent repetition an unfeeling habit, and the practice of destroying our fellow creatures survived the calamity by which it was occasioned.

—*By whom practised.*] The last tie of sympathy has been severed by superstition. The general harmony of the stupendous whole is at times disturbed

by partial disorder; the beautiful system of things which manifests the beneficence of nature, is sometimes marred by fearful accidents that are apt to impress an idea of supernatural malevolence on the mind of man. Aghast, trembling before the angry gods, he made haste to redeem his soul by the blood of other creatures, and the sanguinary cravings of immoral appetite were sated by the smoke of butchered sheep, and the steam of burnt offerings. The horror of those infernal rites insensibly wore off: frequent oblations allured the curious cupidity of man, and the human race were imperceptibly seduced to share the sanguinary feast, which superstition had spread for the principle of ill. Bolder than the rest, and more habituated to the sight of blood, the priest, who was the butcher of the victims, which he offered to supernatural malevolence, dared solemnly in the name and by the authority of the gods whom he served, to affirm, that heaven to man had granted every animal for food. "O true believers! —ye are allowed to eat the brute cattle." [Sale's Koran, p. 82.] The idolatrous Arabs used, in killing any animal for food to consecrate it, as it were, to their idols, by slaying in the name of Allat or al Uzza. [Sale's Koran.]

[*Their Paliations, Quibbles, and Evasions.*] "Thus the impious lie has been greedily received, and swallowed with unscrupulous credulity. Still, however, with diffidence has the deed been perpetrated: not without many august ceremonies were the murders executed even by the ministers of the gods; the deities were solemnly invoked to sanctify by their presence, deeds which their example had provoked; and the victim was led to slaughter like a distinguished criminal of state, whose life is sacrificed not so much to atone to the violated laws of society, as to gratify the caprice, or to promote the perverse ambition of a tyrant. Yet even the venerable veil of

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religion, which covers a multitude of sins, could hardly hide the horror of the act. By the pains that were taken to trick the animal into a seeming consent to his destruction, the injustice of the deed was clearly acknowledged; nay, it was even necessary that he should advance without reluctance to the altar, that he should submit his throat to the knife, and expire without a struggle." [Oswald.] "They made trial whether the victim was willing to be sacrificed to the gods by drawing a knife from its forehead to the tail, as Servius has observed, to which, if the victim struggled, it was rejected as not acceptable to the gods; but if it stood quiet at the altar, then they thought the gods were pleased with it; yet a bare non-resistance was not thought sufficient, except it would also give its consent, as it were, by a gracious nod (which was the ancient manner of approving or granting, whence the word *επινοειν* among the Greeks, and *annuere* among the Romans, signifying to give assent to anything); and to this purpose they poured water into the ear, and sometimes barley, which they called *Προχυτας*." [Potter's Grecian Antiq. v. 1, p. 201.] By a quibble equally miserable, were the lives of innocent animals explained away amongst the Jews. God and Nature, which are the same, had said to Adam, "Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." [Gen. c. i. v. 29.] "But flesh with the life thereof, which is the blood thereof, shall ye not eat." [Gen. c. ix. v. 4.] How did the Jews elude this positive command of a merciful God? Why, they murdered the animal, and pouring out his blood upon the earth like water, devoured his flesh without scruple; and they said, we have not violated the law, we have not eaten the flesh with the life thereof, which is the blood thereof, *for the blood*

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we have poured upon the earth like water! “Thou shalt not eat the blood, for the blood is the life; thou shalt pour it upon the earth like water.” [Deut. xii. 23, 24.] In the same manner “the Indians (American) through a strong principle of religion, abstain from eating the blood of any animal, as it contains the life and spirit of the heart, and was the very essence of the sacrifices that were offered up for sinners.” [Adair’s Hist. of American Indians, p. 134.] By wicked evasions, and perfidious quibbles like these, the Hindoos have also, in some instances, learnt to elude the pious and salutary precepts of their law. “Whenever a Hindoo has occasion to cross the Carramnassa, or the accursed river, which in the dry season is fordable, he gives a Mahomedan a piece of money to carry him over upon his back, that his feet may not be wet with the accursed river, which is a thing forbidden by their religion. In this and many other instances the letter of the commandment is observed, while the spirit of it is lost; for I think, one cannot doubt but that the intention of this law was to keep them within their own provinces.” [Letters from the East Indies.]

—*Persevered in from Superstition and Credulity.*] I will, as the Almighty hath commanded, kill a young lamb. Haste, my love! and chuse the finest flowers to strew the sacrifice. I took the best of my flock; but, my children, it is impossible to give you a description of what I felt, when I went to deprive the innocent creature of life. It tremblingly seized my hand; I was scarce able to hold the struggling victim, and never could I have brought myself to give it death, had not my resolution been animated by the express command of the author of life. The very remembrance of its endeavours to escape gives me pain. When I beheld its quivering limbs in the last moment of its existence, an universal tremor shook my own; and when it lay before me without sense or

motion, dreadful forebodings invaded my troubled soul." [Death of Abel, p. 85.] Could any thing besides the express command of the God of Fear, steel the human heart to an execution so cruel?

Arguments in Favour of a Vegetable Diet by Medical and other Writers.

The principles of natural bodies, according to the chymists, are water, earth, oil, salt, spirit. Arbuthnot describing the extreme tenuity or smallness of the lymphatic and capillary arteries, thence observes—“ Hence one easily perceives the inconveniency of viscosity which obstructs, and acrimony that destroys the capillary vessels.” [Arbuthnot, on Alim. p. 32, edit. 1756.] “ All animals are made immediately or mediately of vegetables, that is, by feeding on vegetables, or on animals that are fed on vegetables, there being no process in infinitum.” —“ Vegetables are proper enough to repair animals, as being near of the same specific gravity with the animal juices, and as consisting of the same parts with animal substances, spirit, water, salt, oil, earth; all which are contained in the sap they derive from the earth, which consists of rain water, air, putrified juices of plants and animals, and even minerals, for the ashes of plants yield something which the load-stone attracts.” [p. 42.] Hence Arbuthnot proceeds to analyze the various parts of the vegetable world, beginning with farinaceous seeds of culmiferous plants, as he terms the various sorts of grain, on which he bestows very deserved encomiums; thence he passes to fruits of trees, shrubs, and from thence to the alimentary leaves, of which he says, “ Of alimentary leaves, the olcra, or pot-herbs, afford an excellent nourishment, amongst those are the cole or cabbage kind, emollient, laxative, and resolvent, al-

kalescent, and therefore proper in cases of acidity. Red cabbage is reckoned a medicine in consumptions and spittings of blood. Amongst the pot-herbs are some lactescent plants, as lettuce, endive, and dandelion, which contain a most wholesome juice, resolvent of the bile, anodyne, and cooling; extremely useful in all diseases of the liver. Artichokes contain a rich nutritious stimulating juice. Of alimentary roots, some are pulpy and very nutritious, as turnips, carrots; these have a fattening quality, which they manifest in feeding cattle." [p. 52, 53.]

" Animal substances differ from vegetables in two things. First, in that being reduced to ashes, they are perfectly insipid; all animal salts being volatile, fly off with great heat. Secondly, in that there is no sincere acid in any animal juice. From the two forementioned differences of vegetable and animal substances, it follows, first, that all animal diet is alkalescent or anti-acid; secondly, that animal substance, containing no fixt salt, want the assistance of those for digestion which preserve them both within and without the body from putrefaction." [p. 64, 65.] " Water is the chief ingredient in all the animal fluids and solids; for a dry bone, distilled, affords a great quantity of insipid water; therefore water seems to be proper drink for every sort of animal." [p. 66.]

" The first sort of alimentary substances are such as are of so mild a nature, that they act with small force upon the solids; and as the action and reaction are equal, the smallest degree of force in the solids digest and assimilate them; of such sort is milk, &c." [p. 97.] Acid austere vegetables, before mentioned, have this quality of condensing the fluids, as well as strengthening the solids." [p. 103.] " Animal substances are all alkalescent; of vegetable substances some are acid, others are alkalescent." [p. 105.] " An animal with a strong vital force of digestion will turn

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acids into animal substances, but if its food be entirely alkalescent, its juices will be more so." [p. 151.] "There are vegetables, acid, alkaline, cooling, hot, relaxing, astringent, acrid, mild, &c. useful or hurtful, according to the different constitutions to which they are applied. There may a stronger broth be made of vegetables than of any gravy soup." [p. 180.] "I know more than one instance of irascible passions being much subdued by a vegetable diet. [p. 186.] "Plethoraic constitutions are subject to fall into this alkaline state of the fluids, which is more dangerous than that which proceeds from acidity." [p. 250] No person is able to support a diet of flesh and water without acids, as salt, venegar, and bread, without falling into a putrid fever. [Arbuthnot on Alim. p. 151.] A constant adherence to one diet may have bad effects on any constitution. Nature has provided a great variety of nourishment for human creatures, and furnished us with appetites of desire and organs to digest them. [p. 176.] Animal food overpowers the faculties of the stomach, clogs the functions of the soul, and renders the mind material and gross. In the difficult, the unnatural task of converting into living juice the cadaverous oppression, a great deal of time is consumed, a great deal of danger is incurred.

"Animals, like men, are subject to diseases.—Animal food must therefore always be dangerous. The proper food appointed by nature for animals, is easier digested than the animals themselves, those animals that live on vegetables than those that live on animals. There is nothing more certain, than that the greater superiority the concoctive powers have over the food, or the stronger the concoctive powers are in regard of the things to be concocted, the finer the chyle will be; the circulation the more free, and the spirits the more lightome, that is, the better will the health be." [Cheyne's Essay on Health, p. 27, edit. 1725.]

All crammed poultry and fed cattle, and even vegetables forced by hot-beds, tend more to putrefaction, and, consequently, are more unfit for human food than those that are brought up in the natural manner. [Cheyne's Essay, p. 73.]

Animal food, and made artificial liquors, in the original frame of our nature, and design of our creation, appear not intended for human creatures. They seem neither to have these strong and fit organs for digesting them, (at least such as birds and beasts of prey have, who live on flesh) nor naturally to have those voracious and brutish appetites that require animal food and strong liquors to satisfy them; nor those cruel and hard hearts, or those diabolical passions which could easily suffer them to tear and destroy their fellow-creatures, at least not in the first and early ages before every man had corrupted his way; and God was forced to exterminate the whole race by an universal deluge, and was also obliged (that the globe of the earth might not, from the long lives of the inhabitants, become a hell and habitation for incarnate devils) to shorten their lives from 900 or 1000 to 70 years. Perhaps he wisely foresaw that animal food and artificial liquors would naturally contribute towards this end, and indulged or permitted, the generation that was to plant the earth again after the flood, the use of these for food. [Cheyne, p. 91, 92.]

There are some sorts of food which may oppress and load the stomach, and alimentary ducts in the first concoction, which may be very safe and benign in the subsequent ones. For instance, cheese, eggs, milk-meats, and vegetable food, though duly prepared, and justly proportioned in quantity, may chance to lie heavy on the stomach, or beget wind in the alimentary passages of some persons. (Drinking of water will generally remedy this inconveniency.) [No solid food should ever be taken into the stomach without a sufficient quantity of watery men-

strum.] But these neither having their parts strongly united, nor abounding in sharp urinous salts, when they become sufficiently diluted or dissolved into their component parts, and their parts being still smaller than the smallest vessels, and their union constantly less than the force of the concotive powers, in persons who have any remaining fund of life in them, will thereby yield a sweet, thin, and easily circulating chyle; in the after concoctions become benign and salutary, and afford no materials for chronical distempers; and the wind thence generated, not being pointed and armed with such sharp salts as those of flesh-meats, or the corrosive juices of spirituous liquors, will be as innocent and safe as the element we breath in. [Cheyne, p. 120.]

The late ingenious Dr. Elliot, in his "Elements of Natural Philosophy as connected with Medicine," has given us, a most incontestable proof, that animals are not the proper food of man. In speaking of fermentation, he expresses himself as follows : "Vegetable and animal substances only are subject to this process (fermentation). There are several stages of it, all of which vegetable, but *not animal* substances may undergo. By fermentation the particles of the compound suffer a new arrangement, so that the properties of the substance become different from what they were before. If a vegetable juice of grapes, for example, be fermented, it will yield on distillation, inflammable spirit, which the *must* did not yield before fermentation. This is called the vinous fermentation. If the same liquor be farther fermented it will yield vinegar, which could not be obtained from the liquid before, either in its original or vinous state. This is, therefore, called the acitous fermentation. The third state of fermentation is putrefaction, by which the substance is converted into a mucilage and afterwards into calcareous earth; marine and other acids and vol-

atile alkali, which escaping with a portion of oily matter, occasions the disagreeable smell arising from putrefying substances." Animal substances can only pass through the latter stage (*putrefaction*), and therefore have probably already undergone the former, that is the vinous and acetous fermentations." Hence we may fairly conclude, that the vinous and acetous fermentation are the means by which the vegetable is perfected into animal. Putrefaction, the abhorrence of animal nature, the only fermentation of which a corpse is capable, seems to be the means that nature employs to reduce a dead body, or rather a body disorganized, to a state susceptible of vegetation.—Hence the circle seems to be—vegetation, animalization, putrefaction, and again vegetation. Hence the stomach has a double task to perform on a corpse or putrefying substance, viz. to raise it to vegetation, and then to animalization. On vegetable substances the stomach has nothing to do, but to perfect the order of nature by bringing the vegetable to the next stage or animalization.

"Those children whose nurses live on animal food, are more subject to worms and the cholic than those whose nurses feed on vegetables. This is by no means surprising, since animal substance, in putrefaction, swarms with vermin, which a vegetable substance does not. The indifference which children have for flesh-meat, and the preference they give to vegetable aliments, such as milk-meats, pastry, fruit, &c., evinces that the taste of that kind of food is not natural to the human palate. Why should this primitive taste in children ever be vitiated? Were even their health not concerned, it would be expedient on account of their disposition and character; for it is sufficiently clear from experience, that those people who are great eaters of flesh, are in general more ferocious and cruel than other men. This observation holds good of all times and

places. "Milk, though elaborated in the body of an animal, is nevertheless a vegetable substance. Its analysis demonstrates this; it turns easily to acid, and far from shewing the least appearance of volatile alkali, as animal substances do, it gives, like plants, the essence of neutral salt. Women eat bread and milk, and vegetables. The female of the cat and canine species do the same; even wolves browse upon the field. Here we have vegetable juices for their milk. If we consider the quantity, every body knows that farinaceous substances make more blood than animal; they must therefore make more milk. Can it be that a vegetable diet being confessedly better for the infant, an animal regimen should be better for the nurse?

"Much inconvenience has been apprehended from milk turning to curds; this is an idle apprehension, because it is well known that milk always curdles in the stomach. Hence it is that it becomes an aliment solid enough to nourish infants and other animals; whereas, if it remained fluid, it would pass off, and afford them no nourishment at all. [Although the juices contributing to our nourishment are all liquid, it is yet necessary they should be compressed from solid aliments. A working man, who should live only upon broths, would soon be emaciated. He would be supported much better on milk, because it curdles, and assumes solidity in the stomach.] We may cook up milk in what form soever we please, mix it with a thousand absorbents, it will be all to no purpose; whoever takes milk into the stomach, will infallibly digest cheese. The stomach, indeed, is particularly calculated to curdle milk; it is in the stomach of a calf we find the rennet.

"It is not from the nature of the aliment that vegetable foods are over heating; it is their high seasoning only that makes them unwholesome. Reform your kitchen; throw aside your baking and frying

pans ; let not your butter, salt, or milk-meats come near the fire; let not your vegetables, boiled or stewed, have any seasoning, till they come hot to table." [Rousseau's *Emilius*, b. 1.] "The constant use of bread and animal substances excites an unnatural thirst, and leads to the immoderate use of beer and other stimulating liquors, which generate disease and reduce the lower orders of the people to a state of indigence. [Buchan on Diet, p. 7.] Though animal food be more nourishing than vegetable, it is not safe to live on that alone. Experience has shewn that a diet consisting solely on animal food, excites thirst and nausea, occasions putrescence in the stomach and bowels, and finally brings on violent griping pains with cholera and dysentery. Animal food is less adapted to the sedentary than the laborious, and least of all to the studious, whose diet ought to consist chiefly of vegetables. Indulgence in animal food renders men dull, and unfit for the pursuits of science, especially when it is accompanied with the free use of strong liquors. [page 10.] I am inclined to think that consumptions, so common in England, are in part owing to the great use of animal food. Though the *phthisis pulmonalis* is not, properly speaking, an inflammatory disease, yet it generally begins with symptoms of inflammation, and is often accompanied with them through its whole progress. But the disease most common to this country is the scurvy. One finds a dash of it in almost every family, and in some the taint is very deep. A disease so general must have a general cause, and there is none so obvious as the great quantity of animal food devoured by the natives. As a proof that the scurvy arises from this cause, we are in posession of no remedy for that disease equal to the free use of fresh vegetables. By the uninterrupted use of animal food putrid diathesis is induced in the system, which

predisposes to a variety of disorders. I am fully convinced that many of those obstinate complaints for which we are at a loss to account, and find it still more difficult to cure, are the effects of a scorbutic taint lurking in the habit. Improper diet affects the mind as well as the body. The choleric disposition of the English is almost proverbial. Were I to assign a cause, it would be, their living so much on animal food. There is no doubt but this induces a ferocity of temper unknown to men whose food is chiefly taken from the vegetable kingdom. There is a continual tendency, in animal, as well as in the human body itself, to putrefaction, which can only be counteracted by the free use of vegetable. The excessive consumption of animal food is one great cause of the scarcity of grain. The food that a bullock affords, bears but a small proportion to the quantity of vegetable matter he consumes."

[page 11 & 12] "Do not degrade and beastatize your body by making it a burial place for the carcasses of innocent brute animals, some healthy, some diseased, and all violently murdered. It is impossible for us to take into our stomachs putrefying, corrupting, and diseased animal substances, without becoming obnoxious to horrors, dejections, remorse, and inquietudes of mind, and to foul bodily diseases, swellings, pains, weaknesses, sores, corruptions, and premature death; all of which are the necessary and inseparable consequences of unnatural, gross, and inordinate indulgencies, in eating, drinking, and communications." [James Graham, M. D.]

"Those who (as Seneca expresses it) divide their lives betwixt an anxious conscience, and a nauseated stomach, have a just reward of their gluttony in the diseases it brings with it; for human savages, like other wild beasts, find snares and poison in the provisions of life, and are allured by their appetite to their destruction. I know nothing

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more shocking or horrid than one of our kitchens sprinkled with blood and abounding with the cries of creatures expiring, or with the limbs of dead animals scattered or hung up here and there. It gives one an image of a giant's den in a romance, besmeared with the scattered heads and mangled limbs of those who were slain by his cruelty." [Alex. Pope.]

"It will be found that the vegetable diet is the only congenial food of man, for though many nations subsist upon the animal diet, and support a life vigorous, with health and animal powers, the human system is, however, deprived of intellectual power, and worn into premature dissolution by the violent heat of a precipitate circulation ossifying the finer ducts, 80 years being, to those nations, a period of extreme longevity; vegetable diet, on the contrary, by keeping the circulation regular and cool, tempers the passions, throws its congenial and subtle fluid into the nervous ducts, and forms the intimate connection of the mind and body, which leads man to a perfect mode of being, or intellectual existence, consisting of physical and moral health, producing longevity and well-being," [Anonymous.]

Arguments in favour of a Vegetable Diet, from Reason, and from Motives of Compassion, Sympathy, and Feeling.

From the texture of the human heart arises a strong argument in behalf of persecuted animals. Mercy is an amiable quality, admired by those who do not practise it. There exists within us a rooted repugnance to the spilling of blood; a repugnance which yields only to custom, and which even the most inveterate custom can never entirely overcome. Hence the horrid task of shedding the tide of life, for the glutony of the table, has, in every country, been committed to the lowest class of men; and their profession is almost every where an object of ab-

horrence. On the carcase we feed, without remorse, because the dying struggles of the butchered creature are secluded from our sight; because his cries pierce not our ear; because his agonizing shrieks sink not into our souls: but were we forced with our own hands, to assassinate the animals we readily devour, who is there amongst us that would not throw down, with detestation, the knife; and rather than embrue his hands in the murder of the lamb, consent, for ever, to forego the favourite repast? How is it possible, possessing in our breasts an abhorrence of cruelty, and sympathy for misery, that we can act so inconsistently! Certainly the feelings of the heart point more unerringly than the dogmas and subtleties of men who sacrifice to custom the dearest sentiments of humanity. Had nature intended man an animal of prey, would she have implanted in his breast an instinct so adverse to her purpose? Could she mean the human race should eat their food with compunction and regret; that every morsel should be purchased with a pang, and every meal of man be impoisoned with remorse? Can nature have imparted the milk of kindness in the same bosom which should be filled with unfeeling ferocity? Would she not rather have wrapped his heart in ruthless ribs of brass; and, have armed him, with iron entrails, to grind, without remorse, the palpitating limbs of agonizing life? Has nature winged with fleetness the feet of man to overtake the flying prey, or given him fangs to tear assunder the creatures destined for his food? Glare in his eyeballs the lust of carnage? Does he scent from afar the footsteps of his victim? Does his soul pant for the feast of blood? Is the bosom of man the rugged abode of bloody thoughts; and from that sink of depravity and horror, does the sight of other animals excite his rapacious desires to slay, to mangle, to devour? "Let us attend, for a few moments, to a



selected scene of cruelty. Approach, ye men of scientific subtilty, and examine with attention this dead body. It was late a playful fawn, which, skipping and bounding on the bosom of parent earth, awoke, in the mind of the feeling observer, a thousand tender emotions. The butcher's knife hath laid low the delight of its fond dam, and the innocent is stretched in gore upon the ground. Does the ghastly spectacle whet your appetite, and is your eyes delighted with the sight of blood? Is the stream of gore grateful to your nostrils, or its icy ribs pleasing to your touch? Are ye callous to the feelings of animal sensation? Turn ye from murder with no abhorrence? Do ye yield to the combined evidence of your senses to the testimony of conscience and common sense? then cease to persist in persuading mankind that to murder an innocent animal, is not cruel, nor unjust; and that to feed upon a corpse, is neither filthy nor unfit. "Why, oh why shouldst thou dip thy hand in the blood of thy fellow-creatures without cause? Has not Nature amply provided both for the wants and pleasures of the human race? The banquet is abundant, in which the salubrious and savory, the nourishing and palatable, are blended in proportions infinitely various? Loaded with the produce of the seasons as they pass, and rioting in excess of enjoyment, dost thou still thirst, insatiate wretch! for the blood of the innocent little lamb, whose sole food is grass and his beverage the brook that trickles muddy from his feet? Let the tears of Nature plead for a poor unoffending creature that hath done thee no harm, which, indeed is incapable of harm! Spare then, O spare, I beseech thee, to excite the cries of agonizing innocence! See the little victim how he wantons unconscious of coming fate; unsuspicuous of harm from man, who should rather be his defender; he views the up-lifted steel, innocent and engaging as the babe that presses the

bosom of her in whom thy bliss is complete. Do not kill him in the novelty of life; nor ravish him from the sweet aspect of the sun, while yet, with new delight, he admires the blooming face of things; while to the pipe of the shepherd, his light heart leaps with joy; and unblunted by enjoyment, his virgin senses sweetly vibrate to the bland touch of juvenile desire! And why, oh! why shouldst thou kill him in the novelty of life! Alas! his afflicted dam will seek him through all his wonted haunts! Her moans will be returned by the echoing dell, as if nature was moved to compassion; and her cries will seem to melt the very rocks! But on the obduracy of the human heart what can have effect? Can the yearnings of nature? can reason? can argument? Alas! the very attempt would induce the ridicule of the mob, the obloquy of the sensual, and the sneers of the voluptuary.

"Surely the whole human race are highly interested in preventing the habit of spilling blood? For will the man habituated to murder be nice in distinguishing the vital tide of a quadruped from that which flows from a creature with two legs? Are the dying struggles of a lambkin less affecting than the agonies of any animal whatever? Or will the ruffian, who beholds, unmoved, the supplicating looks of innocence itself, and plunges, pitiless into the quivering flesh of the infantine calf the murdering steel, will he turn, I say, with horror from human assassination?"

"From the practice of slaughtering an innocent animal, to the murder of man himself, the steps are neither many nor remote. This our forefathers were well aware of, who enacted that, in a cause of blood, no butcher, nor surgeon, should be permitted to sit in jury."

"We are easily brought, without scruple to devour the animals we have learnt to destroy without remorse. The corpse of a man differs in nothing from the corpse of any other animal; and he who finds the last palat-

able, may, without difficulty, accustom his stomach to the first. As soon as men became animals of prey, which they were not originally, they fed upon those of their own kind as well as upon other animals. The antient Germans sometimes rioted in human repasts; and the native tribes of America, feed, with infernal satisfaction on the bodies of their enemies.” [Oswald.]

“ From the strict rules of natural justice and equity, how any one can justify the taking away the life of a fellow-creature, out of wantonness, luxury, and riot, and not from necessity and self-defence, so long as there may be found sufficient store of vegetable food to carry on the expenses of living, and the more agreeable performance of the animal functions; to give a living creature the greatest pain it can possibly receive, and take from it the only happiness it is capable of, viz. its life, which none can restore or recompence, merely to scratch callous organs more sensibly; how, I say, to account for this barbarous and savage wantonness on the foot of mere natural religion and natural equity only, without revelation, I can by no means conceive.” [Cheyne on Regimen, &c. p. 64.]

Mankind have a natural horror at the shedding of blood, and at devouring the carcase of an innocent sufferer, which habit, education, and prejudice have not yet entirely overcome. This is indicated by the polite custom of calling the dead bodies of animals “ meat.” If the meaning of words were attended to, this is unhappily adopted, unless it be intended to express that all other kinds of food are not meat. The proper expression, FLESH, conveys ideas of murder, and death, which mankind endeavour to hide. Fortunately, however, for the carnivorous part of mankind, custom has so far prevailed, that we not very uncommonly hear even the softer sex talk of the cookery of a deer, a hare, a lamb, or a calf (those acknowledged emblems of

innocence), without the least impression of sensibility or feeling : nay, can themselves cut and mangle dead bodies, without fear or remorse. Thus the female character, naturally delicate, soft, and susceptible of tender impressions, is debased and sunk. It will be maintained, they, in other respects, still possess the characteristics of their sex, and are humane and sympathizing. The inconsistency then is the more glaring ; to be virtuous in *some* instances does not constitute the moral character, but to be uniformly so. It is an axiom universally acknowledged, from the most delicate and sensible to the most dull and stupid of men, that pain is misery. Superiority of rank or station exempts no creature from this sensibility, nor does inferiority render such feelings the less exquisite. Pain is pain, whether inflicted on man or beast ; the endurance of it is evil ; and the being that communicates evil, especially to exhibit power or gratify malice, is guilty of cruelty and injustice. When we are under apprehensions that we ourselves shall be the sufferers of pain, we naturally shrink back at the very idea of it : we can then abominate it ; we detest it with horror ; we plead hard for *mercy* ; and we feel that we *can feel*. But when **M A N** is out of the question, humanity sleeps, and the heart is callous. We no longer consider ourselves as creatures of sense, but as **Lords** of the creation. Pride, Prejudice, Education, Aversion to singularity, and contracted misrepresentations of **G O D** and religion, all contribute to harden the heart against the natural impressions and soft feelings of compassion. And when the mind is warped and disposed to evil, a light argument will have great weight with it. All nature will be ransacked in her weakest parts, to extort from her, if possible, any confession whereon to rest an argument to defend cruelty and oppression. There is no custom, whether barbarous or absurd ; nor any vice, however detest-

ible, but will find some abettors to justify, or at least to palliate it; though the vindication itself is an aggravation of the crime. In case of human cruelty the oppressed man can generally complain, and plead his own cause, and point out his aggressor. There are courts and laws of justice in every civilized society to which the injured man can readily make his appeal. But the suffering brute can neither utter the nature of his oppression, describe the author of his wrong, nor bring an action against the barbarous injustice of unfeeling man. The laws of Triptolemus are buried in oblivion. The priest passeth on one side, the levite on the other. The samaritan stands still, sheds a tear, but can no more; for mankind are combined in the dreadful purpose of promoting misery.

Remarks on Defences of Flesh-eating.

Buffon in his Nat. Hist. vol. iv. p. 184. writing on this subject, says, "These are the reproaches which in all periods have been thrown upon man, in a state of society, by certain austere and savage philosophers. Did this state of ideal innocence, of exalted temperance, of entire abstinence from flesh, of perfect tranquility, of profound peace ever exist?—Does the loss of this savage state merit regret? Was man, while a wild unsocial animal, more dignified than the polished citizen?" &c. Thus it appears that the advocate for mercy, incurs the reproach of misanthropy, and is traduced as an unsocial animal, who has formed a nefarious design to curtail the comforts of human life. Compassion, except to a few domestic favourites is esteemed a crime, and it is an heinous offence against society, to respect in other animals that very principle of life which we equally partake. O thou eternal fountain of beneficence! shall I then be persecuted as a monster, for having listened to

thy sacred voice of mercy, which speaks from the bottom of my heart; while other men, torment and massacre unoffending animals with impunity; fill the air with the cries of innocence; and deluge the earth with the blood of useful and amiable creatures!

"Why, with a malacious grin, demands the modern sophist, why is man furnished with the canine, or dog-teeth, except that nature meant him carnivorous? Fallacious argument! Is the *fitness* of an action to be determined purely by the physical capacity of the agent? Because nature, kindly provident, has bestowed upon us a superabundance of animal vigour, does it follow that we ought to abuse, by habitual exertions, an excess of force, evidently granted to guard our existence on occasions of dire distress? In cases of extreme famine we destroy and devour each other; but from thence will any one pretend to prove that man was made to feed upon his fellow-men? Most unfortunately too for this *canine argument* of those advocates of murder, it happens, that the monkey, and especially the man-monkey, who subsists solely on fruit, is furnished with teeth as canine, as keenly pointed, as those of man. The Ourang Outang, though they use sticks, do not hunt, but live upon the fruits of the earth, as in the primitive ages all nations did." [Oswald.] Gassendus insists that man is not carnivorous, on account of the formation of our teeth; most of them being *Incisores* or *Molitories*; not such as carnivorous animals are supplied with, proper to tear flesh, but proper for cutting herbs, roots, &c.

"It is an unquestionable fact, that all animals which have but one stomach and short intestines, like men, dogs, wolves, lions, &c. are carnivorous." "The carnivorous tribes can by no means subsist without flesh." [Buffon's Nat Hist. vol. 4. p. 193.] "The last assertion is confuted

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in the most pointed manner; not only by the practice of Hindostan, where many millions of men subsist entirely on vegetables, but even by the example of the peasantry of most countries in Europe, who taste flesh so seldom, that it cannot be supposed to contribute in the least to their welfare." [Oswald.]

Dr. Wallis argues, that all quadrupeds which feed on herbs or plants, have a long colon, with a *cæcum* at the upper end of it, which conveys the food by a long passage from the stomach; but in carnivorous animals such *cæcum* is wanting, and instead there is a more short and slender gut, assisting a quicker passage through the intestines. In man the *cæcum* is very visible; a strong presumption that Nature, always consistent, did not intend him a carnivorous animal.

The reflecting reader will not expect a formal refutation of common-place objections that mean nothing; as "There would be more unhappiness and slaughter among animals, did we not keep them under proper regulations and government." —

"Where would they find pasture, did we not manure and enclose the land for them?" — "What would become of their young did we not nurse, assist, and protect them?" — "How many would perish did we not secure them within proper bounds?" — "How would they fight and murder one another, did we not prevent or compose their quarrels?"

The following objection may deserve notice. "Animals must die, and is it not better for them to live a short time in plenty and ease, than be exposed to their enemies, and suffer'd in old age to drag on a miserable life?" The lives of animals, in a state of nature, are very rarely miserable, and it argues a barbarous and savage disposition to cut them prematurely off in the midst of an agreeable or happy existence, especially when we reflect on the motives that induce it. Instead of a friendly concern for

promoting their happiness, your aim, ye sons of murder, is the gratification of your own sensual appetites. How inconsistent is your conduct with the fundamental principle of pure morality and true goodness, *whatever ye would that others should do unto you, do ye even so unto them.* No man would willingly become the food of beasts, he ought not therefore to prey on them. Men, who consider themselves members of universal nature or links in the great chain of being, will not usurp power, authority, and tyranny over other beings naturally free and independent, however such beings may be inferior in intellect or strength. A contrary conduct ever bespeaks an unbecoming haughtiness of soul and imperiousness of disposition highly disgraceful, despicable, and beneath a creature possessed of thought and reason. This assumed, affected, selfish, and depraved species of humanity might indeed in some instances be kindly exercised in behalf of our miserable fellow-creatures, whom disease, extreme poverty, or old age has rendered life insupportably wretched. The savage tribes of America are in this respect our superiors.

It is argued, that "man has a permission, from the practice of mankind to eat the flesh of animals, and consequently to kill them; and because there are many animals which subsist wholly on the bodies of other animals, which sanctions the practice among mankind." During the degeneracy of the human race errors have become general, which it is the duty and business of enlightened ages to eradicate. The various refinements of civil society, the numerous improvements in the arts and sciences, and the different reformations in the laws, policy, and governments of nations, are proofs of this assertion. Perhaps in no instance is habitual depravity more strikingly exemplified than in the existing carnivorous propensity. That mankind in the present stage of *polished* life do act in direct violation of

the principles of justice, mercy, tenderness, sympathy, and humanity, in the practice of eating flesh, is obvious. To take away the life of any happy being; to commit acts of outrage and depredation, and to abandon every refined feeling and sensibility, is to degrade the human kind beneath its professed dignity of character: but to devour or eat any animal, is an additional violation of those principles, because 'tis the extreme of brutal ferocity. Such is the conduct of the most savage of brutes, and of the most unpolished and barbarous of our own species.

Where is the person who can hear himself, with calmness, compared, in disposition, to a lion, a hyena, a tyger, a wolf, a fox, or a cat? and yet how exactly similar is his disposition! Mankind affect to revolt at murder, at the shedding of blood, and yet eagerly and without remorse feed on the carcase, when it has undergone the culinary process. What mental blindness, pervades the human race when they do not perceive that every feast of blood is a tacit encouragement and licence to the very crime their pretended delicacy abhors. I say, *pretended* delicacy, for that it is pretended is most evident. The profession of sensibility, humanity, feeling, &c. &c. in such persons, therefore, is egregious folly. And yet there are respectable persons among every one's acquaintance, amiable in other respects, and advocates in, what is commonly termed, the cause of humanity, who are well satisfied with such arguments, and on which they ground the motives of their conduct. Education, habit, prejudice, fashion, and interest, have blinded the eyes of men, and have scared their hearts.

The brute having no ideas of an hereafter, present pain becomes its only evil, and present ease, and comfort, or happiness, its only good. Death is the period to all his fears. He must die; and if he is thereby released from the cruelty and tyrany of man, the sooner it takes place

the better. It may be necessary to kill an animal to preserve him from future misery; let him be dispatched then suddenly, with the least possible degree of pain, but dare not, "carnivorous sinner," to eat his body.

Opposers of compassion urge, "If we should live on vegetable food, what shall we do with our cattle? What would become of them? they would grow so numerous they would be prejudicial to us, they would eat us up, if we did not kill and eat them." There are abundance of animals in the world which men do not kill and eat; and yet we hear not of their injuring mankind, but sufficient room is found for their abode. Horses are not usually killed to be eaten, and yet we have not heard of any country being overstocked with them. The raven and robinredbreast are seldom killed, and yet they do not become too numerous. If a decrease of cows, sheep, &c. were required, mankind would readily find means of reducing their number; by keeping the males from the females, and not suffering them to generate too young. Cattle are at present an article of trade, and their numbers are industriously promoted. 'Tis certain that unrestrained nature does nothing in vain, producing nothing for which she has not made an ample provision. If cows, &c. are kept solely for the sake of milk, and if their young should become too numerous, let the evil be nipt in its bud. Scarcely suffer the innocent young to feel the pleasure of breathing. Let the least pain possible be inflicted, let its body be deposited entire in the ground, and let a sigh have vent to the calamitous necessity that induced the outrage.

It is alledged, "There are some animals obnoxious to mankind; and the most compassionate of men make no scruple to destroy them." Animals very rarely exert their power on man; they do not inherit his dispositions of malice and tyranny. The

strongest and most noxious kinds avoid mankind and never hurt them, unless provoked by insult or necessitated by hunger. But man destroys, in cold blood, the most inoffensive; and for one injury received, returns excruciating thousands. What patience is observable on their part, when compared with his provocations! Their strength and swiftness are so much superior to ours, that we might derive from them constant lessons of benevolence, patience, and mildness. There are some animals of more fierce natures; but do the want of pity and compassion in them justify the like in men? Because a wolf will seize a man, is a man therefore warranted in inheriting the dispositions of a wolf? If we meet ferocious or noxious animals, let us remove from their path; and if we cannot avoid them let us defend ourselves; for it is no more a crime than to defend ourselves from the fierce and unrelenting attacks of a villainous man, who would murder us and plunder our property. If I kill the beast in the contest, I am not chargeable with malice or intentional cruelty, provided I dispatch him instantly and do not devour his body. I dread the insect that stings, but I hate him not, for he is beautifully formed. If my own safety interferes and I am necessitated to kill him, I am sorry; I will not however pierce his body or clip him in pieces, but finish the mortal work with the greatest expedition, crushing him under my foot. Self-preservation may justify a man in putting animals to death, yet cannot warrant the least act of cruelty to any creature. By suddenly dispatching an animal in extreme misery, we act a kind office; an office which reason approves, and which accords with our best and kindest feelings, but which, such is the force of custom, we are denied to shew, though solicited, to our own species. If thy relation or thy friend should suffer the most excruciating pains of a long and incurable

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disorder, though his writhing contortions evince the acuteness of his pain, and though his groans should pierce thy heart, and though with strong intreaties and tears he should beg thy kind relief, yet thou must be deaf to him; he must "wait his appointed time, till his change cometh," till he sinks beneath his intollerable sufferings. We have, indeed, hope of a blessed immortality, when "all tears shall be wiped from our eyes; when there shall be no more death, neither sorrow nor crying, neither shall there be any more pain;" but brutes are incapable of such hope; all their happiness is in this life; they should therefore be indulged and kindly treated. When they can no longer enjoy happiness, they may be deprived of life. Do not suppose that in this reasoning an intention is included of perverting nature. No; let some animals be, as they are, savage, unfeeling, firm, and resolute, like soldiers and executioners of the law; they are necessary: but let not their ferocity and brutality be the standard and pattern of the conduct of man. Because some of them have no compassion, feeling, or reason; are we to possess no compassion, feeling, or reason? Let lions roar, let mastiffs worry, let cocks fight, but let not man who boasts of the dignity of his nature, the superiority of his understanding, and immortality of his soul, belie himself, by recurring to the practices and dispositions of those he deems the low and irrational part of the creation. Though we might in numerous instances receive instruction from brutes, it is not necessary that we should too implicitly follow the Apostle's rule, "in becoming fools that we may be wise;" neither is it requisite to become a beast, in order to learn a behaviour becoming the man.

It will be urged, moreover, "Shall man, who is indued with an immortal soul, be compared to a beast that perisheth?" If man acts like the most

wild and barbarous of quadrupeds, the comparison is just, and his boast of immortality is the most egregious folly.

Comparison of Animal and Vegetable Food.

1. "Whatever be the true, primogenial, and last principle of bodies, beyond which it is impossible to analyse or divide them, these are uncontestedly found in all animal and vegetable bodies, 1. Sulphur, oil or material heat, from whence spirit and activity. 2. Salt, or hard angular particles highly attractive, and dissolvable in water. 3. Air or small elastic particles. 4. Water or phlegm, from whence alone fluidity. 5. Earth, the base and substratum of these others. Now it is past all doubt that animal substances of most kinds, possess in a much greater proportion the two first of these principles, viz. salts and oils, than vegetables, which partake more of the last, viz. air, water, and earth. But from many undeniable experiments, the two first principles are known to be the most active, energetic, and deleterious, and tend more, by their activity, to the division, dissolution and destruction of the subject, than those others, when they enter in any great proportion.

2. The Jelly, the juice or chyle of animal substances, is infinitely more tenacious and glewy [See Memoirs of the Royal Academy for 1729, 1730.], and its last particles more closely united, and separated with greater difficulty, than those of vegetable substances. This is evident from the experiments made with them in joining of wood, and may be made manifest to the senses in the difference between the tenacity of lamp-jelly, or fish-glew, and that of paste made of flour or barley; or from the strength of ropes or cords made of cat-gut or leather, and those made of tow or hemp, of the same diameter: and therefore animal food must much sooner, more strongly, and

irremediably make viscidities in animal fluids, and more solidly obstruct the capillaries and glands, than vegetable substances. 3. But the far more pernicious and destructive part, is the salts and oil abounding more in most animal than in vegetable substances; of which there are so many and convincing demonstrations, that none can have any doubt of it, who has the least acquaintance with natural philosophy: for our blood and juices being nourished and supplied by such substances as abound most with these active elementary principles, must necessarily be stored and saturated with salts and sulphurs; and these, being always in a state of action, are the true, original, and the most adequate causes of the most excruciating distempers. 4. When to these strong, fermented, and spirituous liquors are added as a vehicle, or diluting mixture, and join to the salts and sulphurs of animal substances, not only their inflammable spirits and tartarous salts, but their condensing and hardening quality on the food in the stomach, the digestion is by that means hindered and stopped, and the food not being sufficiently divided and comminuted, but broken only into gross particles, more quickly and obstinately thickens the juices, and obstructs the glands and capillaries, than vegetable substances. 5. Animal juices and substances, before they were turned into flesh, must have been strained through infinitely smaller and more numerous tubes, such as the last and extreme capillaries, some of which are not bigger than the six hundredth part of an hair; by which means their particles must be rendered extremely smaller and finer, and consequently have a much greater degree of attraction, than those of vegetables, which pass through fewer strainers, and have no other motive powers but the heat of the sun; whereas those of animal substances have, besides the sun, the force of muscular digestion, and of the motion of the heart;

the flesh of animals, I say, must on this account, necessarily consist of smaller particles, and so be united with the greater force, and endowed with a greater degree of attraction, and consequently must, with far greater difficulty, be digested and separated, than vegetable substances possibly can. And hence it is that carnivorous animals are much more deleterious food, being endowed with much more finer and more pungent salts and sulphurs, than those animals that live on vegetables only, as both the high savour and deleterious effects of the first abundantly shew. From all which it is plain to a demonstration, that animal substances must naturally and necessarily incrassate the juices, and produce obstructions in the glands and capillaries, and consequently create pains and diseases, much more readily than vegetable substances. 6. It is plain from weight, that the substance of most animal food is specifically heavier than that of most vegetables used for food, sometimes in the proportion of three to two. The fibres and juices of animal bodies are not only more compact and closely united, and have fewer vacuities than those of vegetables, whereby the digestive powers have less difficulty in concocting and grinding equal quantities of vegetable than animal food; but by the less flavour and savour of vegetable than highly seasoned animal food, the appetite is sooner satisfied, and is under less temptation to excess in the first than in the latter; and it is consequently better and sooner digested, circulated, and secreted, especially by tender and delicate digestive powers, and cannot so readily cause viscidities and obstructions. Lastly, Infinite experiment, and the best natural philosophy, confirm to a demonstration, that those substances, which have least of salt and sulphur, of spirit, oil, and hard pungent particles, and most of soft earth, water and air, are the fittest to circulate, and be secreted through animal tubes, create least resistance.

to the motive powers, tear, rend, and wear out the tubes themselves least, and form less obstinate and powerful obstructions, in the smaller vessels; and consequently, that vegetable substances, which consist of a less proportion of salts and sulphurs, i. e. of pungent and fiery particles, and of a greater proportion of earth, water, and air, i. e. of less active and cooler particles, will be less ready to create diseases, and shorten life, than an equal quantity of animal substances, which have all these in an inverted proportion. In a word, vegetable substances are more rare, less compact, less coherent, more easily dissolvable and digestible, turn into a lighter chyle, have less salt, oil, and spirit, and consequently are less heating and inflaming, than animal substances, and so obstruct and tear animal tubes less. "That animal food and fermented liquors will more readily, certainly, and cruelly, create and exasperate diseases, pains, and sufferings, and sooner cut off life than vegetable food will, there can be no more doubt than in any proposition of Euclid, if reason, philosophy, the natures of things, or experience, have evidence, or force in them." [Cheyne on Regimen, &c. p. 56 to 62.] It is a mistaken opinion that flesh-meats afford stronger nourishment than vegetable compositions. Flesh has more matter for corruption, and nothing turns sooner to putrefaction. Having this powerful tendency before eating, the same disposition will exist after it is taken into the stomach. Flesh is of a moist, gross and phlegmy quality, and generates a like nourishment. Flesh promotes imperceptible perspiration and causes drought. Cattle are subject to diseases, uncleanesses, and surfeits; from accident, improper treatment, over-driving, and from various abuses inflicted by inhuman butchers. On the contrary, all sorts of dry foods, as bread, cheese, preparations of milk, pulse, grains, fruits and roots are more clean,

of a more sound nature, and more easy of concoction. All kinds of vegetables, are abundantly more pleasant to an undravoured palate, and far more agreeable to look on. What horrid spectacles do pieces of bloody and raw flesh exhibit! What human being would not detest the thought of putting into his mouth such morsels had not example from infancy rendered the practice familiar. It is customary in some countries to eat the bodies of their dead parents and friends, thinking they can no way make them a more noble sepulchre, and custom makes them act in this manner with as little compunction as an Englishman would devour the leg of a rabbit or wing of a lark. Thus education and custom implants an insensibility and depravity which renders the killing, handling, and feeding on flesh and blood easy and familiar. Soldiers are trained to wars, and inured to the shedding of their brethren's blood. Tis evident the race of Man is eager to commit mischief and destruction. With what infernal ardour do two armies prepare to exterminate each other! They march several hundred miles to meet, armed with every engine of destruction that human or diabolical art can invent. Their deliberate intention is to butcher and destroy, in cool blood, as many as they can of those who never did them the least injury. The battle commences; both parties, though they call themselves Christians, fight like hellish fiends. Many are scattered lifeless on the plain; and others lie in a state the most deplorable. Tidings of such transactions are rapidly dispatched to Court. If but few of the enemy happen to be murdered, and but little mischief done to them, the Christian prince and his subjects are sorry, and look peensive on the occasion; and think it not worth while to thank God for it; but if many thousands have been slain, or rather butchered, by their own species, a day of public rejoicing is appointed by government, and God is

thanked in prayer that he has enabled them to destroy so many of his own creatures, even of bodies *fearfully and wonderfully made*. The General's name and fame is blazoned throughout the kingdom; and his exploits are, for a while, extolled as surpassing every thing that human art ever atchieved." [Rev. J. Burgess.] Man acts as a lion, a tyger, or a swine; delighting in carnage, oppression, hunting, killing and devouring not only those of his own species, but of every other kind of animal. The elements abound with his snares and cruelties. The earth, the air, the sea, cannot preserve their innocent inhabitants from his persecutions and outrages; but all nature is ransacked to gratify his insatiate mind, and devouring paunch.

Moral Effect of Aliment evinced.

The moral effect of aliment is clearly evinced in the different tempers of the carnivorous and frugivorous animals, the former, whose destructive passions, like those of ignorant man, lay waste all within their reach, are constantly tormented with hunger, which returns and rages in proportion to their own devastation; this creates that state of warfare or disquietude, which seeks, like murderers, the night and veil of the forest, for should they appear on the plain, their prey escapes, or, seen by each other, their warfare begins. The frugivorous animals wander tranquilly on the plains, and testify their joyful existence by frisking and basking in the congenial rays of the sun, or browsing with convulsive pleasure on the green herb, evinced by the motion of the tail, or the joyful sparkling of the eyes, and the gambols of the herd. The same effect of aliment is discernible amongst the different species of man, and the peaceful temper of the frugivorous Asiatic, is strongly contrasted with the ferocious temper of the carnivorous European.

[Anonymous] All savages are cruel ; and as their manners do not tend to cruelty, it is plain it must arise from their aliments. They go to war as to hunting, and treat their fellow-creatures as they treat bears. [Rousseau.] Montaigne observes, that those natures that are sanguinary towards beasts discover a natural propensity to cruelty towards their own species. After they had accustom'd themselves at Rome to spectacles of slaughter of animals, they proceeded to the slaughter of men, the gladiators. It is remarkably obvious that most sorts of flesh and fish act on the body and senses not in so innocent, brisk, and lively a manner as herbs, grains, fruits, roots, or the various sorts of excellent nutritive foods made of them. Eating much flesh exterminates compassion ; encourages surly, cruel and inhuman dispositions and inclinations ; being most proper for soldiers, hunters, and such as would have a savage nature strengthened and increased. On the contrary vegetable food is pleasant to the eye, more fragrant to the smell, and grateful to the palate ; makes the body lightsome and active ; generates purer spirits ; frees the mind from dulness, care, and heaviness ; quickens the senses ; clears the intellect ; preserves innocency ; increases compassion, love, humility and charity.

Allurements of Vegetation.

By sweet but irresistible violence, vegetation allure our every sense, and plays upon the sensorium with a sort of blandishment, which at once flatters and satisfies the soul. To the eye, seems aught more beauteous than this green carpet of nature, infinitely diversified as it is by pleasing interchanges of lovely tints ? What more grateful to the smell, more stimulous of appetite than this collected fragrance that flows from a world of various perfumes ? Can art, can the

most exquisite art, equal the native flavours of Pomona; or are those sordid sauces of multiplex materials, which the ministers of luxury compose, to irritate the palate and to poison the constitution, worthy to vie with the spontaneous nectar of nature?

"The living herbs that spring profusely wild
O'er all the deep-green earth, beyond the power
Of botanist to number up their tribes:
But who their virtues can declare, who pierce,
With vision pure, into those secret stores
Of health, and life, and joy, the food of man,
While yet he liv'd in innocence, and told
A length of golden years unflesh'd in blood,
A stranger to the savage arts of life,
Death, rapine, carnage, surfeit and disease:
The lord and not the tyrant of the world."

To this primitive diet Health invites her votaries. From the produce of the field her various banquet is composed: hence she dispenses health of body, hilarity of mind, and joins to animal vivacity the exalted taste of intellectual life. Nor is Pleasure, hand-maid of Health, a stranger to the feast. Thither the bland Divinity conducts the captivated senses; and by their predilection for the pure repast, the deep implanted purpose of nature is declared. [Oswald.]

Reflections on the Practice of Flesh-eating miscellaneously added.

FROM PLUTARCH.

You ask me, says Plutarch, for what reason Pythagoras abstained from eating the flesh of brutes? For my part, I am astonished to think, on the contrary, what appetite first induced man to taste of a dead carcase; or what motive could suggest the notion of nourishing himself with the flesh of animals, which he saw the moment before, bleating, bellowing, walking, and looking about them. How could he bear to see an impotent and defenceless creature

slaughtered, skinned, and cut up for food? How could he endure the sight of the convulsed limbs and muscles? how bear the smell arising from their dissection? Whence comes it that he was not disgusted and struck with horror when he came to handle the bleeding flesh, and clear away the clotted blood and humours from the wounds. Poetical fiction might imagine,

"The hides still crawling, and the mangled beasts
Half raw, half-roasted, bellowing their complaints.

Such a picture might even naturally enough have represented itself to the man who first conceived an appetite for the flesh of a living animal, and directed the sacrifice of the helpless creature, that all the while might stand licking the hand of its murderer. We should, therefore, rather wonder at the conduct of those who first indulged themselves in this horrible repast, than at such as have humanely abstained from it. And yet the first flesh-eaters, perhaps, might justify themselves, by pleading an act of necessity, and the want of that plenty of other provision of various kinds, which luxury has introduced in our times, and which renders our conduct in this respect by so much the more inexcusable. 'Happy mortals!' might they exclaim, in addressing the men of our days; 'how highly favoured by the Gods, in comparison with your predecessors! How fertile are your fields, your orchards, your vineyards, in comparison with ours! In our unhappy times, the earth and atmosphere, loaded with crude and noxious vapours, were intrac-table to order, and obeyed not the due return of the seasons. The uncertain course of the rivers broke down on every side the insufficient banks; so that lakes, bogs, and deep morasses, occupied three fourths of the surface of the globe, while the other quarter of it was covered with woods and barren forests. The earth produced not spontaneously delicious fruit;

we had no implements of agriculture; we were strangers to the art of husbandry; and, employing no seed-time, we had no harvest. Thus famine was perpetually at our heels. In the winter, moss and the bark of trees was our ordinary food. The fresh roots of dog's-grass and broom were a feast for us; and when, by chance, we found a repast of nuts and acorns, we danced for joy round the hazel and the oak, to the sound of some rustic music, calling, in our grateful transports, the earth our nurse and mother. Such were our only festivals, such our only sports: all the rest of our lives was made up of nothing but sorrow, pain, and misery. At length, when the impoverished earth no longer afforded us subsistence, we were compelled to commit an outrage on nature for our own preservation; and thus we began to eat our companions in misery, rather than perish with them. But you, cruel mortals! what motive have you for shedding innocent blood? Behold what affluence on every side surrounds you! How liberal is the earth of fruits! How bounteous are your fields and vineyards! the animals afford you milk in plenty for aliment, and wool to clothe and keep you warm. What can you require more? What barbarous rage induces you to commit so many murders, when already loaded with viands and sated with plenty? Why do you falsely accuse your mother earth of being incapable of affording you nourishment? Why do you rebel against Ceres the inventress of laws, against Bacchus the comforter of mankind, as if their lavish bounties were not sufficient for the preservation of the human race? How can you have the heart to mix, with the delicious fruits of the earth, the bones and flesh of dead carcasses, and to eat with the sweetest milks, the blood of the very cattle that afford it you? The lion and the panther, which you call wild beasts, act necessarily from a natural instinct, and destroy other animals to preserve their own lives.

•••••

But you, an hundred times more wild and cruel than they, act contrary to instinct, without any such plea of necessity, and only to indulge yourselves in your barbarous delicacy. The animals which you devour are not those which devour others; you do not eat carnivorous animals, but imitate their savage nature. You have no appetite but for meek and innocent brutes that hurt nobody, but on the contrary, fondly attach themselves to your persons, who faithfully serve you, and whom you devour in return for their services.

Unnatural murderers! if you still persist that you are made to devour your fellow-creatures, creatures of flesh and blood, living and sensible as yourselves, suppress at once that horror which nature inspires against such cruel repasts: kill, yourself, the animals you would eat; I say, kill them with your own hands, without knives or cleavers. Tear them to pieces with your own fingers, as the lions and bears do with their claws: set your teeth into the ox, and pull him to pieces; stick your nails into his hide: eat the tender lamb up alive; devour his flesh yet warm, and drink up his soul with his blood. Do you shudder? Dare you not hold a piece of living flesh in your teeth? Despicable mortals! you kill the animal first, and eat him afterwards, as if you endeavoured to kill him twice. Nor is even this sufficient; even raw flesh disgusts you; your stomach cannot digest it; it must be transformed by cookery over the fire; it must be boiled, roasted, and seasoned with salt and spices that entirely disguise its natural taste. You must be furnished with butchers, bakers, and cooks, with people whose business it is to dispel the horror of murder: and dress up the limbs of dead carcases in such a manner, that the palate, deceived by the artificial preparation, may not reject what is so unnatural, but find a pleasure in the taste of cadaverous morsels, which the eye can hardly look on without horror.*

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FROM DRYDEN'S OVID'S METAMORPHOSIS, BOOK XV.

O mortals ! from your fellow's blood abstain,
 Nor taint your bodies with a food prophane :
While corn and pulse by Nature are bestow'd,
 And planted orchards bend their willing load ;
While labour'd gardens wholesome herbs produce,
 And teeming vines afford their gen'rous juice :
 Nor tardier fruits of cruder kind are lost,
 But tam'd with fire, or mellow'd by the frost :
While kine to pails distended udders bring,
 And bees their honey, redolent of Spring :
While earth not only can your needs supply,
 But, lavish of her store, provides for luxury ;
 A guiltless feast administers with ease,
 And, without blood, is prodigal to please.
Wild beasts their maws with their slain brethren fill ;
 And yet not all, for some refuse to kill :
 Sheep, goats, and oxen, and the nobler steed,
 On browse and corn, and flow'ry meadows feed.
Bears, tygers, wolves, the lion's angry brood,
 Whom heav'n endu'd with principles of blood,
 He wisely sunder'd from the rest, to yell
 In forests, and in lonely caves to dwell,
 Where stronger beasts oppress the weak by might,
 And all in prey and purple feasts delight.

O impious use ! to Nature's law's oppos'd,
 Where bowels are in other bowels clos'd :
 Where fatten'd by their fellow's fat they thrive ;
 Maintain'd by murder, and by death they live.
 'Tis then for naught that mother earth provides
 The stores of all she shows and all she hides,
 If men with fleshy morsels must be fed,
 And chaw, with bloody teeth, the breathing bread :
 What else is this but to devour our guests
 And barbarously renew Cyclopean feasts
 We, by destroying life our life sustain ;
 And gorge th' ungodly maw with meats obscene.

Not so the Golden Age, who fed on fruit,
Nor durst with bloody meals their mouths pollute,
Then birds in airy space might safely move,
And tim'rous hares on heaths securely rove :
Nor needed fish the guileful hook to fear,
For all was peaceful ; and that peace sincere.
Whoever was the wretch (and curst be he)
That envy'd first our food's simplicity ;
Th' essay of bloody feasts on brutes began,
And after forg'd the sword to murder man,
Had he the sharpen'd steel alone employ'd,
On beasts of prey that other beasts destroy'd,
Or man invaded with their fangs and paws,
This had been justified by Nature's laws,
And self-defence : but who did feasts begin
Of flesh, he stretch'd necessity to sin.
To kill man-killers, man has lawful pow'r,
But not th' extended licence to devour.

Ill habits gather by unseen degrees,
As brooks make rivers, rivers run to seas.
The sow, with her broad snout, for rooting up
Th' intrusted seed, was judg'd to spoil the crop,
And intercept the sweating farmer's hope : }
The covetous churl of unforgiving kind,
Th' offender to the bloody priest resign'd :
Her hunger was no plea : for that she dy'd.
The goat came next in order to be try'd :
The goat had cropt the tendrils of the vine ; }
In vengeance laity and clergy join,
Where one had lost his profit, one his wine.
Here was at least, some shadow of offence ;
The sheep was sacrific'd on no pretence,
But meek and unresisting innocence.
A patient, useful creature, born to bear [derer,
The warm and woolly fleece, that cloath'd her mur-
And daily to give down the milk she bred,
A tribute for the grass on which she fed.
Living, both food and raiment she supplies,

—

And is of least advantage when she dies.

How did the toiling ox his death deserve,
A downright simple drudge, and born to serve?
O tyrant! with what justice canst thou hope
 The promise of the year, a plenteous crop;
 When thou destroy'st thy lab'ring steer, who till'd
 And plough'd with pains, thy else ungrateful field?
 From his yet reeking neck to draw the yoke,
 That neck, with which the surly clods he broke;
 And to the hatchet yield thy husband-man,
 Who finish'd Autumn and the Spring began!

Nor this alone! but heaven itself to bribe,
 We to the gods our impious acts ascribe:
 First recompence with death their creature's toil,
 Then call the bless'd above to share the spoil:
 The fairest victim must the pow'rs appease,
 (So fatal 'tis sometimes too much to please!)
A purple fillet his broad brows adorns,
 With flow'ry garlands crown'd, and gilded horns:
 He hears the murd'rous prayer the priest prefers,
 But understands not till his doom he hears:
 Beholds the meal betwixt his temples cast,
 (The fruit and product of his labours past,)
 And in the waterviews perhaps the knife,
 Uplifted, to deprive him of his life;
 Then broken up alive his entrails sees,
 Torn out for priests to inspect the God's decrees.

From whence, **O** mortal man! this gust of blood
 Have you deriv'd, and interdicted food?
 Be taught by me this dire delight to shun,
 Warn'd by my precepts, by my practice won.
 And when you eat the well-deserving beast,
 Think! on the lab'rer of your field, you feast!

Ill customs by degrees to habits rise,
 Ill habits soon become exalted vice:
 What more advance can mortals make in sin
 So near perfection, who with blood begin?

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Deaf to the calf that lies beneath the knife,
 Looks up, and from her butcher begs her life:
 Deaf to the harmless kid, that e'er he dies
 All methods to procure thy mercy tries,
 And imitates in vain thy children's cries.
 }
 Where will he stop, who feedswith household bread,
 Then eats the poultry which before he fed ? [bre th

Let plough thy steers; that when they lose their
 To nature, not to thee, they may impute their death.
 Let goats for food their loaded udders lend,
 And sheep from winter-cold thy sides defend ;
 But neither snares, nets, nor snares employ,
 And be no more ingenious to destroy.
 Free as in air, let birds on earth remain,
 Nor let insidious glue their wings constrain ;
 Nor opening hounds the trembling stag affright,
 Nor purple feathers intercept his flight :
 Nor hooks conceal'd in baits for fish prepare,
 Nor lines to heave 'em twinkling up in air.

Take not away the life you cannot give ;
 For all things have an equal right to live.
 Kill noxious creatures, where 'tis sin to save ;
 This only just prerogative we have :
 But nourish life with vegetable food,
 And shun the sacrilegious taste of blood.

FROM GAY.

In man ingratitude you find,
 A vice peculiar to the kind.
 The sheep, whose annual fleece is dy'd
 To guard his health, and serve his pride,
 Forc'd from his fold and native plain,
 Is in the cruel shambles slain.
 The swarms who, with industrious skill,
 His hives with wax and honey fill.
 In vain whole summer days employ'd,
 Their stores are sold, the race destroy'd.

What tribute from the goose is paid !
 Does not her wing all science aid ?
 Does it not lovers' hearts explain,
 And drudge to raise the merchant's gain ?
 What now rewards this general use ?
 He takes the quills and eats the goose !

FROM COWPER.

I would not enter on my list of friends
 (Though grac'd with polish'd manners and fine sense
 Yet wanting sensibility) the man
 Who needlessly sets foot upon a worm.
 An inadvertent step may crush the snail
 That crawls at evening in the public path,
 But he that has humanity, forewarn'd,
 Will tread aside, and let the reptile live.
 The creeping vermin, loathsome to the sight,
 And charged perhaps with venom, that intrudes
 A visitor unwelcome into scenes
 Sacred to neatness and repose, th' alcove,
 The chamber, or refectory, may die.
 A necessary act incurs no blame.
 Not so when held within their proper bounds
 And guiltless of offence, they range the air,
 Or take their pastime in the spacious field.
 There they are privileged. And he that hunts
 Or harms them there, is guilty of a wrong,
 Disturbs th' œconomy of nature's realm,
 Who, when she form'd, design'd them an abode.
 Ye therefore who love mercy, teach your sons
 To love it too. The spring time of our years
 Is soon dishonour'd and defiled in most
 By budding ills, that ask a prudent hand
 To check them. But alas ! none sooner shoots,
 If unrestrain'd, into luxuriant growth,
 Than cruelty, most dev'lish of them all.
 Mercy to him that shows it is the rule
 And righteous limitation of its act

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By which heav'n moves in pardoning guilty man;
And he that shows none, being ripe in years,
And conscious of the outrage he commits,
Shall seek it, and not find it in his turn.

Distinguish'd much by reason, and still more

By our capacity of grace divine,
From creatures that exist but for our sake,
Which, having serv'd us, perish, we are held
Accountable, and God, some future day,
Will reckon with us roundly for th' abuse
Of what he deems no mean or trivial trust.

Superior as we are, they yet depend

Not more on human help, than we on theirs.

Their strength, or speed or vigilance were giv'n
In aid of our defects. In some are found
Such teachable and apprehensive parts,
That man's attainments in his own concerns,
Match'd with th' expertness of the brutes in theirs,
Are oft-times vanquish'd and thrown far behind.

Some shew that nice sagacity of smell,
And read with such discernment in the port
And figure of the man his secret aim,
That oft we owe our safety to a skill

We could not teach and must despair to learn.

But learn we might if not too proud to stoop
To quadrupede instructions, many a good

And useful quality, and virtue too,
Rarely exemplified among ourselves.

Attachment never to be wean'd, or chang'd

By any change of fortune, prove alike
Against unkindness, absence, and neglect;

Fidelity, that neither bribe nor threat
Can move or warp; and gratitude for small
And trivial favours, lasting as the life,
And glist'ning even in the dying eye.

Instances of Longevity, Health, and Agility, in Nations and Individuals, arising from Regimen and Abstinence from the Flesh of Animals; and Comparative Views of Carnivorous and Frugivorous Nations and Individuals.

The Gauries are the meekest creatures in the world. The Banians, who abstain from flesh more strictly than the Gauries, are almost as meek as they; but as their system of morals is less pure, and their religious worship less rational, they are not, on the whole, so good a sort of people. Diodorus mentions a people in that part of Aethiopia above Egypt, whom he calls *ελαφροι*, or wood-eaters, for they subsisted entirely upon the woods, eating either the fruits of the trees, or, when they could not get these, chewing the tender shoots and young branches, as we see cattle do in this country. [Monboddo.] As the Arabs had their excellencies, so have they, like other nations, their defects and vices. Their own writers acknowledge that they have a natural disposition to war, bloodshed, cruelty, and rapine; being so much addicted to bear malice, that they scarce ever forget an old grudge: such vindictive temper, some physicians say, is occasioned by their frequent feeding on camel's flesh—that creature being most malicious and tenacious of anger; which account suggests a good reason for a distinction of meats. [Poc. Spec.] The inhabitants of the most northern parts of Europe and Asia, the Laplanders, Samoides, Ostiacs, Tunguses, Buræts, and Kamtshades, as well as the inhabitants of the most northern and southern promontories of America, the Esquimaux, and the natives of Terra del Fuego, are to be reckoned among the smallest, ugliest, and most dastardly and feeble people on the face of the earth; and yet all these nations not only live

almost entirely on animal food, but mostly raw, and without any preparation. The Buræts, says Mr. Pallas, are not only diminutive and of a feminine look, but are also so weak, that six Buræts, with the utmost exertions of their force, cannot perform so much as a single Russian. Again, if you take one of equal size with a Russian, you will find him much lighter, or less solid and compact than the Russian. Boys at an age, when among the latter, one can scarcely lift with both hands, we may easily, among the Buræts, take them up with one hand from the ground, and hold them suspended in the air. A proportionable lightness is seen likewise in grown persons; for when a Russian has rode his horse quite jaded, the beast will directly set off again, if mounted by a Buræt. And these effeminate, feeble, and light Buræts, like the rest of Siberian pagans, live almost entirely on animal food, the constant unqualified use whereof (as Mr. Pallas likewise thinks), may easily be considered as the cause of this very weakness and unsolidity of the Buræts and their brethren. [Pallas's Mongolian tribes, vol. i. p. 171.] Just in the very times of the greatest simplicity, manliness, and valour, the Greeks and Romans fed almost entirely on an artless porridge; [Pliny, lib. xviii. cap. 7. Aristot. Politic. lib. vii. cap. 10. Goguet, tom. iii. ch. iii. art. 1. Valerius Maximus, lib. ii. ch. ii. v.] and a similar diet, or even nothing but bad bread, is still the nourishment of almost all the Sclavonian nations in Europe, and of many of the inhabitants of Italy; [Von Taube, tom. ii. p. 64. Sultzer, tom. ii. p. 370. Schintz, tom. i. p. 159.] and yet these people are to be classed with those that are most conspicuous for muscular strength. Though the Illyrians feed hardy, dwell in miserable huts, and mostly in marshy and unwholesome regions, and upon the whole are a heavy and sluggish race, yet it is no difficult matter for them to bring down the monstrous oxen of their fertile

country by repeated strokes of their brawny fist. [Taube ubi supra.] That the negroes excel almost all the Europeans in bodily powers needs no demonstration; and yet these strong negroes, both in Africa and America, live more upon vegetables than either fish or flesh. [Des Marchais, tom. i. p. 293. Projart, tom. i. p. 11, 14. De Manet, tom. i. p. 79, 87.] It is the same with the inhabitants of the South Sea islands, and the Marian Isles; [Cooke's Last Voyage, vol. i. p. 246. Forster's Observations, p. 351. Voyage, i. 315. Gobier, 46, 55.] of whom all the European travellers agree, that they would not choose to try their strength with them. The former, and especially the inhabitants of the Friendly Isles, displayed such an astonishing agility and force, in wrestling and boxing, that they presently knocked or threw down the strongest and most expert of the English sailors. Even women took the English under their arm, in order to transport them over deep streams and rivers. With equal strength, the inhabitants of the Marian Isles, took every one his man, of the Europeans that had strayed from their brethren, and ran with them to their habitations with incredible ease. The strength of the latter is so extraordinary, that they can throw stones, by the mere force of their arms, deep into the solid trunk of full growing trees. [Gobier, loc. cit.] The wild girl who was caught in Champaigne, climbed trees like a squirrel, and leapt from one branch to another upon all four. She became, soon after she was caught, incapable of those exertions of agility; an alteration which she attributed to the gross aliment they had given her, which, she said, had made her so much heavier than when she lived upon wild food. [Monboddo.] "A very long disuse has not been able, altogether, to choke up the channels of sympathy for inferior animals. Even now, notwithstanding the narrow, joyless, and hard-hearted

tendency of prevailing superstitions, we discover, in every corner of the globe, some good-natured prejudice in behalf of persecuted creatures; we perceive, in every country, certain privileged animals, whom even the ruthless jaws of gluttony dare not invade. For to pass over unnoticed the vast empires of India, Thibet, and China, where the lower orders of life are considered as relative parts of society, and are protected by the laws and religion of the natives, the Tartars abstain from several kinds of animals: the Turks are charitable to the very dog, whom they abominate; and even the English peasant pays towards the robin-red-breast an inviolate respect to the rights of hospitality:

"The red breast, sacred to the household gods,
Wisely regardful of th' embowering sky,
In joyless fields, and thorny thickets, leaves
His shiv'ring mates, and pays to trusted man
His annual visit."

Long after the perverse practice of devouring the flesh of animals had grown into inveterate habit among the people, there existed still, in almost every country, and in every religion, and of every sect of philosophy, a wiser, a purer, and more holy class of men, who preserved by their institutions, by their precepts, and their example, the memory of primitive innocence and simplicity. The Pythagoreans abhorred the slaughter of animals: Epicurius, and the worthiest part of his disciples, bounded their delights with the produce of their garden; and of the primitive Christians, several sects abominated the feast of blood, and were satisfied with the food which nature unviolated brings forth for our support."

[Oswald.]

Ταῦ γας Επικρεπεῖναι αἱ πλειστοὶ,
απ' αὐτοῖς τὰ κορυφαῖς αρξάντειν, μαζὶν καὶ τοῖς από-
δημοις αγκυλεῖντες φαίνονται.

"Most of the Epicureans, following the example of the author of their sect, seem to have been contented with meal-

cakes, or potage with the fruits of the earth." [Porphyrii de Abstin, lib. i. para. 48.]

The Manacheans were a sect of Christians who believed in a good and an evil principle,—worshipped the sun and other glorious objects of nature,—had a firm faith in the New Testament, but rejected the Old, which, they said, described the Almighty as unjust; and religiously abstained from all kinds of animal food. For that and some other good-natured practices and opinions, they suffered much obloquy, and were persecuted by what they call the Catholic church. Against this sect St. Augustine indulges himself in a strain of the most indecent, bitter, and illiberal invective. [Vide St. August. de moribus Manichaeorum.]

"When the natives of the Canary islands, who were called Guanchos, wanted rain, or had too much, or in any other calamity, they brought their sheep and goats into a place appointed, and severing the young ones from their dams, raised a general bleating amongst them, which they imagined would appease the wrath of the Supreme Power, and incline him to send them what they wanted." [Astley's Voyages, vol. i. p. 549.] To a God of love, how much more acceptable the prayers of the humane Guanchos, mingled with the plaintive cries of their guileless mediators? how much more moving their innocent supplication, than the ruffian petitions of those execrable Arabs, who, imploring mercy, perpetrated murder, and embrued in the blood of agonizing innocence, dared to beseech thy compassion, thou common father of all that breathe the breath of life!

What is more agreeable than to contemplate particular instances of longevity, attained by uniformity of temperance, moderation of desire, and simplicity of life? What more pleasing than to review their examples and examine their precepts?

Lycurgus obliged all the citizens of Sparta to eat in public; forbade all seasonings and sauces, and did his utmost to prevent luxury. " Pythagoras, who so pathetically inculcated abstinence from animal food, and so strictly enjoined upon his disciples frugality and self-government, lived, according to an anonymous writer of his life mentioned in Pholius, a century. [Pholii Bibliotheca, p. 1314, edit. Rothomag. 1653.] But most writers, says Laertius, affirm, that he only attained his 90th year. [Diogenes Laertius in Vita Pythagoræ, p. 593, edit. Amst. 1692.]

The philosopher Gorgias, who declared he had never eaten or done any thing for the mere gratification of his appetite, lived 107 years. Apud Stobæum, p. 548, edit. 1609.]

Hippocrates, the father of physic, lived above 100 years.

Sophocles, the tragedian, at 90 years of age produced one of the most elaborate compositions of the dramatic kind that the human genius ever perfected, [Cicero de senectute, p. 403, edit. 1688] and lived to be near a hundred. [Valerius Maximus, p. 701, edit. var.]

The amiable Zenophon, who hath written so much in praise of temperance and virtue, lived above 90. Plato his contemporary, reached his 81st year. [Cicero de senectute, p. 397, edit. Gravii, 1688.]

Zenocrates at 84.

Zeno, the father of the stoic philosophy, attained his 98th year, and his immediate successor and disciple, Clitarchus, his 90th.

Pindar, who begins his poems with declaring water to be the best thing in nature, lived almost through a century.

Agesilaus, whose character is so beautifully pourtrayed by Zenophon, led armies at 80, established Nectanebus in his kingdom, and at 84, on his return from Egypt, finished a life adorned with singular glory. [Cornel. Nepos in Vit. Agesilai, Xenophontis Agesilaus, and Plutarch Vit. Agesilai.]

Cicero, in his treatise on old age, introduces Cato the censor, in his 84th year, haranguing the people, and assisting the senate, the people, his clients and his friends with his counsels. [Cicero de senectate, p. 411, edit. Grævii, Amst. 1688.] It is surprising to what a great age the Eastern Christians, who retired from the persecutions into the deserts of Egypt and Arabia, lived healthful on a very little food. St. Anthony lived to 105 years on mere bread and water, adding only a few herbs at last. James, the hermit, to 104. Arsenius, the tutor of the Emperor Arcadius, to 120; 65 in the world, and 55 in the desert. St. Epiphanius to 115. St. Jerome to about 100. Simeon Stylites to 109. Romualdus 120.

The famous Lewis Cornaro, the Venetian, was of an infirm constitution till forty; at fourscore he published his celebrated book, entitled, "Sure and certain Methods of attaining a long and healthy life," and after having passed his hundredth year, died in his elbow-chair without pain.

"Aurengzeb, according to Gemelli, from the time that he usurped the throne, never once tasted either flesh, fish, or strong liquors, and died in 1707, near 100 years old."

Our happy island, in those instances where the rules of sobriety have been uniformly regarded, can vie with Greece and Rome or any other region, in examples of longevity. Plutarch represents the Britons, as living several of them beyond the age of 120: for Diodorus Siculus honours the primitive inhabitants of this isle with this testimony, that they were distinguished for the simplicity of their manners, and were happy strangers to the profligacy and depravity of modern times, that the island swarmed with multitudes, that their food was simple and far removed from that luxury which is inseparable from opulence. [Diod. Siculus, lib. iv. p. 301. edit. Rhodomanni Hanov. 1604.] Buchanan informs us of one Laurence who preserv-

ed himself to 140, by the mere force of temperance and labour.

Spotswood mentions one Kengem (afterwards called St. Mongah, from whom a well in Wales is named) who lived to 185 years, never tasting wine or strong drink, and sleeping on the hard cold ground.

Henry Jenkins, fisherman, of Allerton upon Swale, in Yorkshire, lived 169 years. Dr. Robinson says, that his diet was coarse and sour, that is, plain and cooling.

Old Parr died in the 153d year of his age. His diet was old cheese, milk, coarse bread, small beer, and whey. His historian tells us, he might have lived a good while longer, if he had not changed his diet and air, coming out of a clear, thin, free air, into the thick air of London, and after a constant plain, and homely diet, being taken into a splendid family, where he fed high, and drank of the best wines, whereby the natural functions were overcharged, and the habit of the body quite disordered.

Hobbes, the celebrated philosopher of Malmesbury, who was as remarkable for the temperance of his life as the singularity of his opinions, died in the 96d year of his age.

Many more instances might easily be produced, where regularity of life, tranquility of mind, and simplicity of diet, have furnished long scenes of happiness, and blessed the late evening of life with unimpaired vigour both of body and mind. But such instances of longevity are very rarely to be found in courts and cities. Courts have ever been the sepulchres of temperance and virtue, and great cities the graves of the human species. In the middle stations of life, where men have lived rationally—in the humble cottage, whose inhabitants are necessitated to abstemiousness—in hermitages and monasteries, where the anchorite mortifies his desires, and imposes abstinence upon himself from religious considerations—in those sequestered scenes and walks of human life we are to search for

those who reach the ultimate bounduries of this life's short pilgrimage." [Harwood on Temperance, &c. sect. 9. edit 1774.]

George Broadbent, of Dobcross, in Saddleworth, Lancashire, lived to the age of ninety-eight years. He had abstained almost during his whole life from animal food, from an opinion of its pernicious effects on the human constitution, which opinion he inherited from his father. He lived chiefly on milk-meats, kept a cow, and cultivated his own roots and vegetables. Apples, pears, plumbs, &c. were his luxuries. He was very partial to bread made of the flour of beans, and ate garlic very frequently. He always found himself strong and vigorous, and a stranger to disease. At the age of ninety he mowed his grass, made it into hay, and carried it home on his back to the distance of a quarter of a mile. His usual hour of rising was four in the morning. He wrought at the business of woollen-cloth-making to the time of his death, which took place in the year 1753.

"Thomas Wood, a Miller, of Billericay, in the county of Essex, having passed the preceding part of his life in eating and drinking without weight or measure, found himself, in the year 1764, and in the 45 year of his age, overwhelmed with a complication of the most painful and terrible disorders. In the catalogue were comprehended frequent sickness at the stomach, pains in the bowels, head ach, and vertigo. He had almost a constant thirst, a great lowness of spirits, fits of the gravel, violent rheumatism, and frequent fits of the gout, and had likewise had two epileptic fits. To this copious list of distempers were added a formidable sense of suffocation, particularly after meals, and an extreme corpulence of person. On reading the life of Corearo, recommended to his perusal by the Rev. Mr. Powley, a worthy clergyman in his neighbourhood, he immediately

formed a resolution to follow the salutary precepts inculcated and exemplified in that performance. He prudently however did not make a total or sudden change in his manner of living; but finding the good effects of his new regimen, after proper gradations both with respect to the quantity and quality of his meat and drink, he finally left off the use of all fermented liquors on the 4th of January 1765, when he commenced water-drinker. He did not long however indulge himself even in this last-mentioned innocent beverage; for on the 25th of the following October, having found himself easier and better on having accidentally dined that day without drinking, he finally took his leave of this and every other kind of drink; not having tasted a single drop of any liquor whatever (excepting only what he has occasionally taken in the form of medicine, and two glasses and a half of water, drank on the 9th of May 1766) from that date to the present time. [Aug. 22, 1771.] With respect to solid nutriment—the 31st of July, in the year 1767, was the last time of his eating any kind of animal food. In its room he substituted a single dish, of which he made only two meals in the twenty-four hours; one at four or five in the morning, and the other at noon. This consisted of a pudding, of which he eat a pound and a half, made of three pints of skimmed milk poured boiling hot on a pound of sea-biscuit over night, to which two eggs were added next morning, and the whole boiled in a cloth about the space of an hour. Finding this diet however too nutritious, and having grown fat during the use of it, he threw out the eggs and milk, and formed a new edition of pudding, consisting only of a pound of coarse flour and a pint of water boiled together. He was at first much delighted with this new receipt, and lived on it three months; but not finding it easily digestible, he

finally formed a mess, which has ever since constituted the whole of his nourishment, composed of a pound of the best flour, boiled to a proper stiffness with a pint and a half of skimmed milk, without any other addition. Such is the regimen of diet, which proved as agreeable to his palate as his former food used to be, by means of which, together with a considerable share of exercise, Mr. Wood has disposed of the incumbrance of ten or eleven stone weight of distempered flesh and fat, and, to use his own expression, "has been metamorphosed from a monster, to a person of a moderate size; from the condition of an unhealthy, decrepit old man, to perfect health, and to the vigour and activity of youth;" his spirits lively, his sleep undisturbed, and his strength of muscles so far improved, that he can now carry a quarter of a tun weight, which he in vain attempted to perform, when he was about the age of thirty, and in perfect health.

We shall mention only two other circumstances in the case of this singular pattern of temperance and resolution. The first is, the extreme slowness and sobriety of his pulse, which Dr. Baker, at three different times, found to beat only from 44 to 47 times in a minute. The next and still more remarkable singularity is, that notwithstanding his total abstinence from drink, and that no liquid is received into his stomach, except that contained in his pudding, a part of which is necessarily carried off through the intestines; yet he daily and regularly makes about a pint and a half of urine. It is observable, that during the most laborious and long-continued exercise, he has very little or no sensible perspiration. We think we may safely conclude that, instead of throwing in any of his perspirable matter to the common mass of air, he on the contrary rather sponges upon the atmosphere, and robs it of a portion of its humidity, which we may suppose to be greedily attracted by the

mouths of the dry and thirsty absorbents on the surface of his skin" [Medical Transactions, London, vol. ii. artic. 18.]

"Upon a comparative view of constitutions and climates, I find them reciprocally adapted, and offering no difference of good and evil. I then consider the aliment, and though upon a superficial observation the difference might be supposed wisely adapted to the difference of climate; yet upon more critical investigation, I am disposed to believe the aliment of flesh and fermented liquors to be heterogeneous to the nature of man in every climate. I have observed amongst nations, whose aliment is vegetables and water, that disease and medicine are equally unknown, while those, whose aliment is flesh and fermented liquor, are constantly afflicted with disease, and medicine more dangerous than disease itself; and not only those guilty of excess, but others who lead lives of temperance. These observations shew the great importance of the congeniality of aliment, in the discovery and continuance of which depends the inestimable blessing of health, or basis of well-being or happiness. As my own discoveries in this important subject may be of some use to mankind, I shall relate the state of my own health and aliment.

At a very early period I left my native climate, before excess, debauchery, or diet had done the least injury to my body. I found many of my countrymen in the country of India, suffering under a variety of distempers; for though they had changed their country, they would by no means change their aliment; and to this ignorant obstinacy I attributed the cause of their disorders. To prove this by my own experience, I followed the diet, of the natives, and found no change in my health, affected by the greatest contrariety of climate, to which I exposed myself more than any of my countrymen durst to do. This led me to consider the nature of aliment upon the human

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body abstractedly. Anatomy, which discovers the nature and connection of the solids, or material organization of the human body, can give no knowledge of the fluids, or matter in circulation; for these recede from, and are changed or destroyed by all chirurgical operations. These can only be discovered in our own bodies, not their cause or nature, but their effect, either latent or manifested in the change or disorder of the functions of life, or the excrement of the body.—The ducts or vessels which convey the circulation of the fluids, are certainly affected by the quality of the latter, as the banks of a river are broken down or preserved by the regularity of the current. As I possess from care and nature, a perfect constitution, my body may serve as an example which may generalize the effect of aliment upon most other bodies. I observed in travelling, if my body was wet, and must continue any time in that state, I abstained from all nourishment till it was dry, and always escaped the usual disorders of cold, rheumatism, and fever. When I was in the frigid Zone, I lived upon a nutritious aliment, and eat much butter, with beans, peas, and other pulse. In the torrid Zone, I diminished the nutritious quality of my food, and eat but little butter, and even then found it necessary to eat spices to absorb the humours, whose redundancy are caused by heat, and are noxious in hot climates. In cold climates nature seems to demand that redundancy, as necessary to strength and health.” [J. Stewart.]

Concluding Reflections.

In our conduct to animals, one plain rule may determine what form it ought to take, and prove an effectual guard against an improper treatment of them;—a rule universally admitted as the foundation of moral rectitude; **TREAT THE ANIMAL WHICH**

...♦♦♦♦♦

IS IN YOUR POWER, IN SUCH A MANNER, AS YOU WOULD WILLINGLY BE TREATED WERE YOU SUCH AN ANIMAL. From men of imperious temper, inflated by wealth devoted to sensual gratifications, and influenced by fashion, no share of humanity can be expected. He who is capable of enslaving his own species, of treating the inferior ranks of them with contempt or austerity, and who can be unmoved by their misfortunes, is a man formed of the materials of a cannibal, and will exercise his temper on the lower orders of animal life with inflexible obduracy. No arguments of truth or justice can affect such a hardened mind.

Even persons of more gentle natures, having been long initiated in corrupt habits, do not readily listen to sensations of feeling; or if the principles of justice, mercy, and tenderness, be admitted, such principles are merely theoretical, and influence not their conduct. There are who will abstain from eating the bodies of their fellow animals for a time, but the power of habit recurs, meets with a feeble resistance, and becomes inveterate; while perverted understandings readily assist in recalling them to their wonted state of depravity. The truly independent and feeling mind will ever derive satisfaction from the prospect of well-being, and will not incline to stifle convictions arising from the genuine evidences of truth; but, without fear or hesitation, become proof against the sneers of unfeeling men, exhibit an uniform example of humanity, and impress on others additional arguments and motives.

In the present diseased and ruined state of society, the prospect is far distant when the System of Benevolence is likely to be generally adopted. The hope of reformation arises from the intelligent, less corrupted, and younger part of mankind; but the numbers are comparatively few who think for themselves, and who are not infected by long established and pernicious customs. Age

has prejudices which give way to reason and argument with great reluctance. It is however a pleasure to foster the idea of a golden-age regained, when the thought of the butcher shall not mingle with the sight of our flocks and herds. May the benevolent system spread to every corner of the globe! may we learn to recognize and to respect in other animals the feelings which vibrate in *ourselves!* Certainly, those cruel repasts are not more injurious to the creatures whom mankind devour, than they are hostile to our health, which delights in innocent simplicity; and destructive of our happiness, which is wounded by every act of violence. Convinc'd that he who exerts himself in zealously endeavouring to lessen the sum of evil, acts a virtuous part, the compiler of this pamphlet, will receive an ample recompence, if, by this mean, an individual be reclaimed from a depraved habit; nay, if a fly or a worm be rescued from misery, the contention will not have been vain.



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